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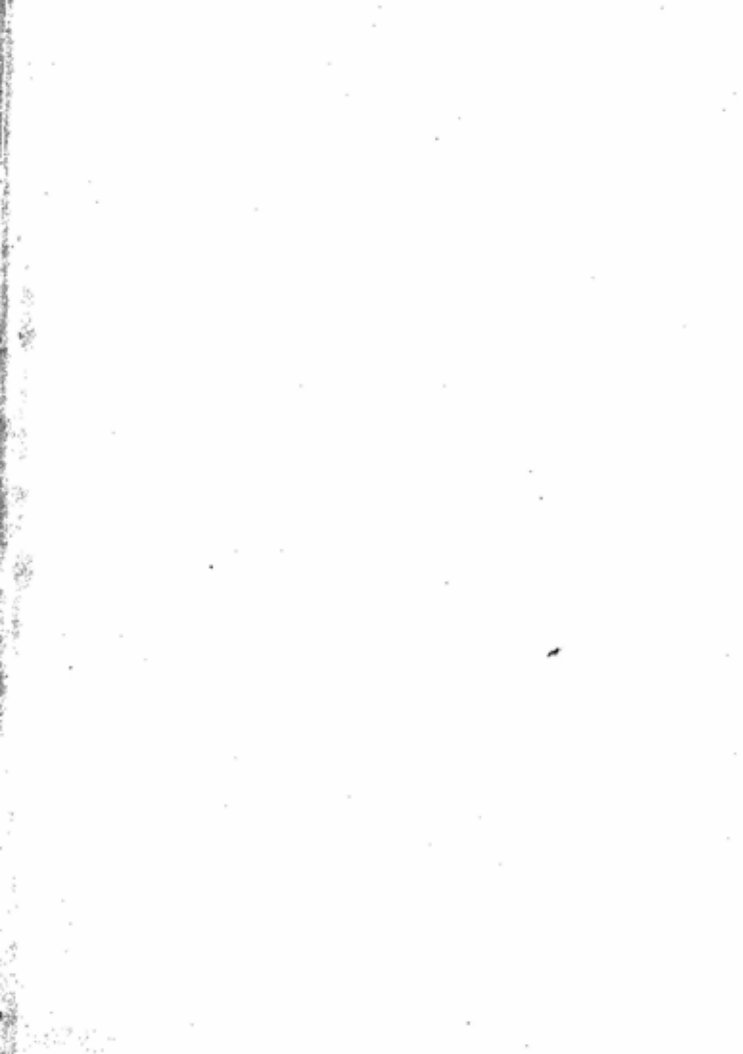
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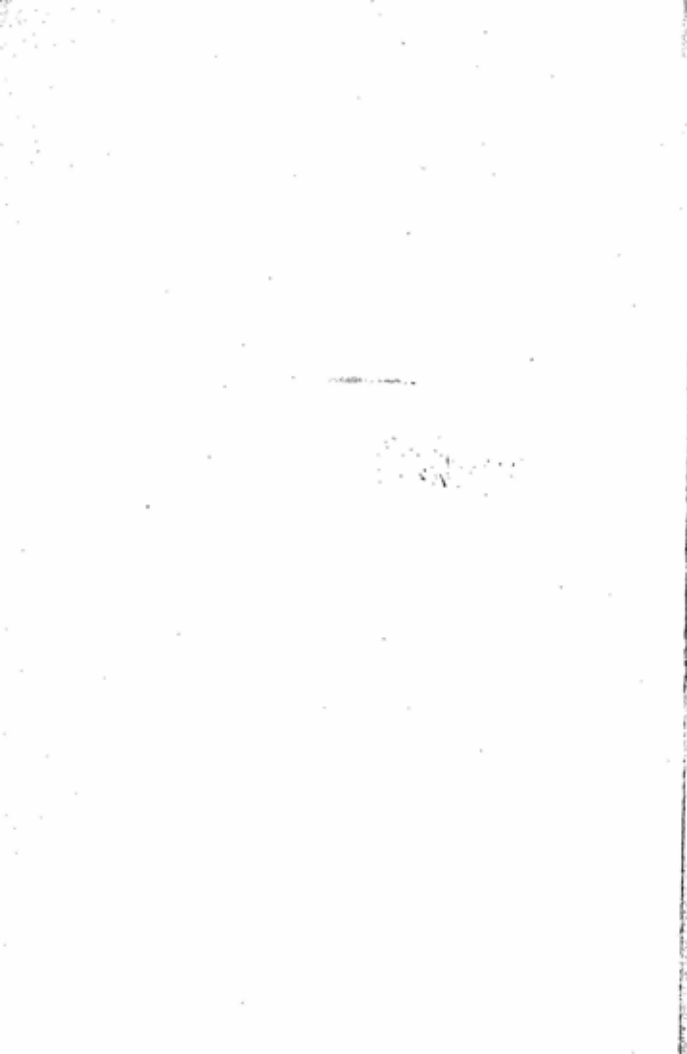
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*A. F. Rudolf Herule*  
A

# KONKANI GRAMMAR

BY

ANGELUS FRANCIS XAVIER MAFFEI

OF THE SOCIETY OF JESUS

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# CONTENTS

	Page
Preface . . . . .	xiii
<b>PART I. ORTHOGRAPHY</b>	
Chapter I. Alphabet . . . . .	1
Chapter II. Accent. . . . .	7
Appendix. . . . .	8
<b>PART II. ETYMOLOGY</b>	
Chapter I. Substantives . . . . .	9
Art. I. Declension . . . . .	9
A. General Observations . . . . .	9
B. Declensions in Particular . . . . .	16
§ 1. First Declension . . . . .	16
Exercises on the First Declension . . . . .	20
§ 2. Second Declension. . . . .	21
Exercises on the Second Declension . . . . .	25
§ 3. Third Declension . . . . .	26
Exercises on the Third Declension . . . . .	30
§ 4. Fourth Declension. . . . .	31
Exercises on the Fourth Declension . . . . .	34
§ 5. Fifth Declension . . . . .	35
Exercises on the Fifth Declension . . . . .	37
§ 6. Declension of Proper Nouns. . . . .	37
C. Observations about Declensions . . . . .	40
Art. II. Gender of Nouns . . . . .	43
Chapter II. Adjectives. . . . .	48
Art. I. Adjectives in General . . . . .	48
§ 1. Common Adjectives . . . . .	48
§ 2. Adjectives corresponding to the Genitive . . . . .	51
§ 3. Adjectives derived from Postpositions . . . . .	54
Exercises on §§ 1, 2 and 3 . . . . .	55
Art. II. Adjectives in Particular . . . . .	57
Numeral Adjectives . . . . .	57
§ 1. Cardinal Numbers. . . . .	57
§ 2. Ordinal Numbers . . . . .	62

	Page
§ 3. Distributive Numbers . . . . .	62
§ 4. Reduplicative or Multiple Numbers . . . . .	62
§ 5. Repetitive Numbers . . . . .	63
§ 6. Numeral Adverbs . . . . .	63
Exercises on the Numeral Adjectives . . . . .	63
Art. III. Degrees of Adjectives . . . . .	64
§ 1. Comparative . . . . .	64
Exercises on the Comparatives . . . . .	66
§ 2. Superlative . . . . .	67
§ 3. Irregular Comparatives and Superlatives . . . . .	68
§ 4. Augmentative and Diminutive . . . . .	68
Exercises on the Superlatives . . . . .	69
Chapter III. Pronouns . . . . .	70
§ 1. Personal Pronouns . . . . .	70
Adjectives derived from the Personal Pronouns . . . . .	73
§ 2. Demonstrative Pronouns . . . . .	74
Adjectives derived from the Demonstrative Pronouns . . . . .	75
§ 3. Relative Pronouns . . . . .	75
Adjective derived from "zo" . . . . .	77
§ 4. Pronoun "apu" . . . . .	77
Adjective derived from "apu" . . . . .	78
§ 5. Interrogative Pronouns . . . . .	78
§ 6. Indefinite Pronouns . . . . .	79
Adjectives connected with the Indefinite Pronouns . . . . .	80
§ 7. Reflexive Pronouns . . . . .	81
§ 8. Emphatic Pronouns . . . . .	81
§ 9. Correlative Pronouns . . . . .	82
Exercises on Pronouns . . . . .	83
Chapter IV. Verbs . . . . .	86
Art I. Verbs in General and their Conjugation . . . . .	86
§ 1. Preliminary Observations . . . . .	86
§ 2. Formation of Tenses . . . . .	87
I. Affirmative form . . . . .	87
II. Negative form . . . . .	93
§ 3. Conjugation of the Auxiliary Verbs "zatā" and "assā" . . . . .	97
Zatā: I. Affirmative form . . . . .	97
II. Negative form . . . . .	100
Assā: I. Affirmative form . . . . .	102
II. Negative form . . . . .	104
§ 4. Conjugation of the Regular Intransitive Verb "Nid=	
sleep" . . . . .	107

	Page.
I. Affirmative form . . . . .	107
II. Negative form . . . . .	111
§ 5. Observations on Verbs . . . . .	115
1. Some forms seldom used . . . . .	115
2. Insertion of the euphonical vowel . . . . .	116
3. Future in "an" and "in" . . . . .	117
4. First Person Plural Future "uñ" . . . . .	117
5. Use of Konkani Tenses . . . . .	117
6. Passive Voice . . . . .	118
7. Leading Tenses . . . . .	118
8. Future Absolute and Contingent . . . . .	118
9. Second Future . . . . .	119
10. Participles . . . . .	119
11. Conditionatum and Conditionnl . . . . .	120
12. Borrowed forms . . . . .	121
13. Perfect and Past Perfect of "assā" negative . . . . .	121
14. Infinitive Absolute . . . . .	121
15. Spelling of the forms in "-so" . . . . .	122
16. Gerund in "tastanañ" . . . . .	122
17. Use of "xatā" and "assā" . . . . .	122
18. Changes of termination (Conjugation) . . . . .	122
19. Declension of Verbal forms . . . . .	123
20. Termination "-unk" of the Potential . . . . .	123
21. Different forms put under one tense . . . . .	123
22. "Nāñ" and "nakā" . . . . .	124
23. Euphonical changes of Genders . . . . .	124
24. Double consonants . . . . .	124
25. Particles added to Verbal forms . . . . .	124
26. Distinction of Tenses into simple and compound, and of simple into declinable and indeclinable Tenses; usual terminations of Tenses . . . . .	124
27. Quantity of vowels . . . . .	126
28. Past Perfect . . . . .	126
29. More common forms . . . . .	126
30. Potential and Necessary Moods . . . . .	126
31. Varieties of spelling . . . . .	127
Exercises on Verbs . . . . .	128
Art. II. Different kinds of Verbs. . . . .	132
§ 1. Causative Verbs . . . . .	132
§ 2. Reciprocal Verbs . . . . .	133
§ 3. Reflexive Verbs . . . . .	133



§ 4. Verbs excluding Companionship (perhaps Solitary Verbs).	134
§ 5. Compound Verbs . . . . .	135
§ 6. Periphrastic Conjugation . . . . .	135
§ 7. Irregular Verbs . . . . .	136
Conjugation of "vetiāt."	137
Conjugation of "kār."	138
Conjugation of Verbs ending in a vowel . . . . .	141
Conjugation of a Causative Verb and of its corresponding non-causative Neuter Verb . . . . .	142
§ 8. Defective Verbs . . . . .	144
Exercises on Verbs ( <i>continued</i> ) . . . . .	144
Chapter V. Adverbs . . . . .	147
1. a) Principal Adverbs of Place with the derived Adjectives . . . . .	147
b) Principal Adverbs of Time with the derived Adjectives . . . . .	147
c) Principal Adverbs of Quantity with the derived Adjectives . . . . .	148
d) Principal Adverbs of Manner with the derived Adjectives . . . . .	149
Exercises on Adverbs . . . . .	150
Chapter VI. Postpositions . . . . .	151
Exercises on Postpositions . . . . .	154
Chapter VII. Conjunctions . . . . .	154
Chapter VIII. Interjections . . . . .	156

### PART III. SYNETYMOLOGY

Chapter I. Words used in speaking to or about persons . . . . .	157
Chapter II. Suffixes modifying the meaning of Words . . . . .	160
Chapter III. Interrogative Particle . . . . .	162
Chapter IV. Negative Form . . . . .	163
Art. I. Substantives . . . . .	163
" II. Adjectives . . . . .	164
" III. Pronouns . . . . .	165
" IV. Verbs . . . . .	165
" V. Adverbs . . . . .	166
" VI. Conjunctions . . . . .	166
Chapter V. Derivation of Words . . . . .	167
Art. I. Nouns . . . . .	167
" II. Adjectives . . . . .	170
" III. Verbs . . . . .	174
" IV. Adverbs . . . . .	176
Chapter VI. Composition of Words . . . . .	177
Art. I. Verbs . . . . .	177

	Page
Art. II. Nouns and other Parts . . . . .	178
Chapter VII. Nasal sound . . . . .	181
Chapter VIII. Changes of letters . . . . .	184
Chapter IX. On certain letters . . . . .	191

## PART IV. SYNTAX

Chapter I. Agreement or Concord . . . . .	196
Exercises . . . . .	201
Chapter II. Use of each Part of Speech . . . . .	202
Art. I. Nouns . . . . .	202
A. General Observations . . . . .	202
B. Cases . . . . .	205
§ 1. Nominative . . . . .	205
Exercises . . . . .	206
§ 2. Dative . . . . .	206
Exercises . . . . .	209
§ 3. Accusative . . . . .	209
Exercises . . . . .	211
§ 4. Instrumental . . . . .	211
Exercises . . . . .	213
§ 5. First Locative . . . . .	214
Exercises . . . . .	215
§ 6. Second Locative . . . . .	215
Exercises . . . . .	217
§ 7. Original . . . . .	217
Exercises . . . . .	219
§ 8. Original Case, with "lagiñ" or "kāḍeñ" . . . . .	219
Exercises . . . . .	220
§ 9. Original Case followed by other Postpositions . . . . .	220
Exercises . . . . .	222
Art. II. Adjectives . . . . .	223
§ 1. Adjectives in General . . . . .	223
§ 2. Adjectives in Particular . . . . .	227
1. Adjectives derived from Postpositions . . . . .	227
2. Adjectives corresponding to the Latin Adjectives in <i>-bilis</i> . . . . .	229
3. Quasi-diminutive Adjectives . . . . .	230
4. Adjectives corresponding to the Latin <i>instar</i> . . . . .	230
5. Verbal Adjectives . . . . .	230
6. Complex Adjectives . . . . .	231
7. Participial Adjectives . . . . .	231

	Page
8. Numeral Adjectives . . . . .	231
9. Comparative and Superlative . . . . .	232
Exercise . . . . .	233
Art. III. Pronouns . . . . .	234
§ 1. Pronouns in General . . . . .	234
§ 2. Pronouns in Particular . . . . .	234
1. Personal Pronouns . . . . .	234
2. Relative Pronouns . . . . .	236
3. Correlative Pronouns . . . . .	238
4. Pronoun "apun" . . . . .	241
5. Interrogative Pronouns . . . . .	242
6. Indefinite Pronouns . . . . .	242
Exercises . . . . .	243
Art. IV. Verbs . . . . .	244
A. Verbs in General . . . . .	244
§ 1. Tenses and Moods . . . . .	244
§ 2. Some other forms of Tenses . . . . .	267
§ 3. Deficient and Corresponding Tenses . . . . .	270
§ 4. Passive Voice . . . . .	275
B. Verbs in Particular . . . . .	280
§ 1. "Zatā" and "assā" . . . . .	280
§ 2. Causative Verbs . . . . .	281
§ 3. Frequentative Verbs . . . . .	283
§ 4. Emphatic and Exclusive Verbs . . . . .	283
§ 5. Inceptive Verbs . . . . .	283
§ 6. Neuter Verbs . . . . .	284
§ 7. Reciprocal Verbs . . . . .	286
§ 8. Reflective Verbs . . . . .	286
§ 9. Dubitative and Quasi-diminutive Verbs . . . . .	286
§ 10. Compound Verbs . . . . .	287
Art. V. Adverbs . . . . .	290
§ 1. Adverbs in General . . . . .	290
§ 2. Adverbs in Particular . . . . .	292
Art. VI. Postpositions . . . . .	294
§ 1. Postpositions in General . . . . .	294
§ 2. Postpositions in Particular . . . . .	296
Art. VII. Conjunctions . . . . .	302
§ 1. Conjunctions in General . . . . .	302
§ 2. Conjunctions in Particular . . . . .	302
Chapter III. Construction . . . . .	305
Art. I. Partial Construction . . . . .	305

	Page
§ 1. Verbs of Finite Mood. . . . .	305
§ 2. Participles. . . . .	308
Art. II. Complexive Construction. . . . .	310
§ 1. Collocation of Words. . . . .	310
§ 2. Connexion of Sentences. . . . .	312
Chapter IV. Considerations about Konkani. . . . .	314
Art. I. Origin of Konkani. . . . .	314
„ II. Present state of Konkani. . . . .	316
„ III. What Konkani can become. . . . .	317
„ IV. Rules for beginners in speaking Konkani. . . . .	321
„ V. Peculiarities of Konkani. . . . .	323
Appendix I. Explanation of some difficult Modes of Speaking. . . . .	329
Appendix II. Translation of some Chapters from the Holy Bible. . . . .	342
Genesis. . . . .	346
Proverbs. . . . .	360
Gospel of St. Luke. . . . .	382
Gleaning and Cleaning, <i>πάρστρον</i> . . . . .	395





## PREFACE

---

**T**HIS Grammar was at first intended for private circulation among the Missionaries of this Vicariate. Hence there are many things which will probably be unintelligible to the general reader. It was only when a great portion had already passed through the press, that at the repeated request of friends it was thought not imprudent to present it to the general public.

This book in the main has been composed, on account of urgent necessity, within a few months, without any other assistance than what could be derived from a study of the spoken language in its many varieties, choosing the forms which seemed to be more exact and forming some general rules by way of induction, and this, after a year and half's acquaintance with English and Konkani. Hence the reader cannot expect either a perfectly English style or a masterly arrangement of the various parts of the Grammar, or a thorough accuracy in the formation of rules, or faultless purity in the Konkani language itself.

One word about the second appendix. After careful consideration the author has deviated from the common way, in writing Konkani with Kanarese characters, and this for the reasons touched upon in the *Parergon*. If this new way does not prove suitable, the common one can be kept.

In some secondary points, however, on account of hurry, a constant manner of writing in this new way could not be preserved.

Such therefore as this work is, it is offered first to the Missionaries, in the hope of its promoting God's glory, to whose help is due whatever good there is in this Grammar, and secondly to the Konkani public, in the hope of its stimulating the further study of their long neglected language.

*Mangalore, January 1882.*

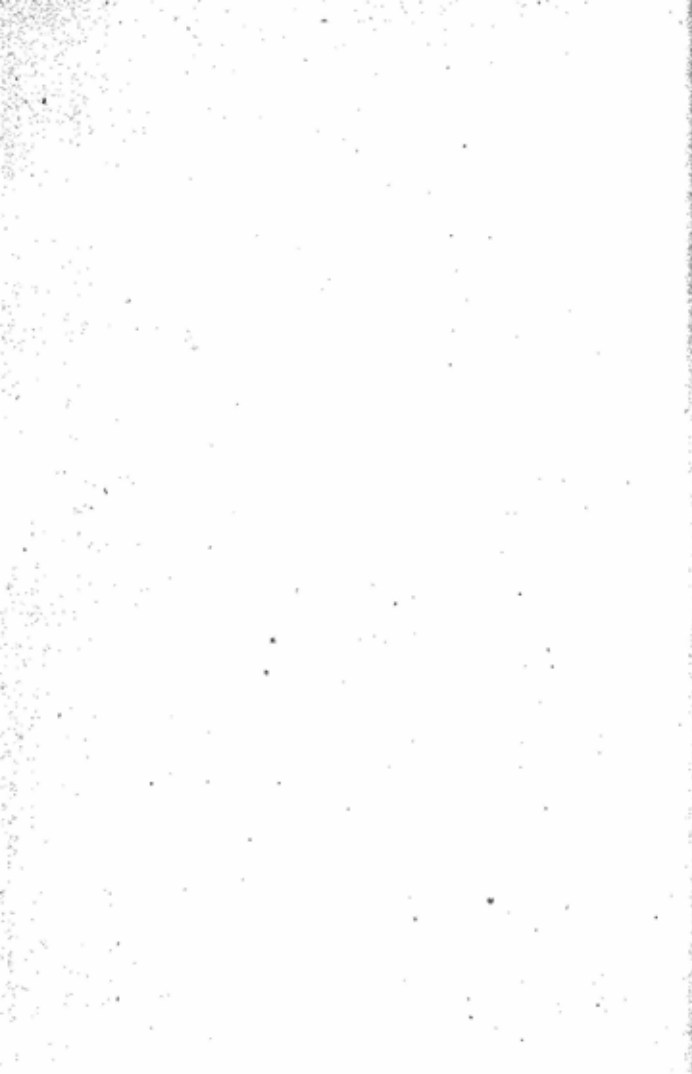
*A. F. X. M.*

J. M. D. G.

## Advertisement

In order to have a more complete or exact notion of the various points of the Grammar, the corresponding pages of the *Parergon*, p. 395, must be consulted.





# PART I. ORTHOGRAPHY

---

## CHAPTER I. ALPHABET

The Konkani language was formerly written with the alphabet called Bālabōdha or Nāgar; sometimes it was written with the Mōḍi Alphabet, which is the Mahrāṭṭi Alphabet. Now the Kanarese Alphabet is generally used, and although it does not express all Konkani sounds, yet it is better adapted for this than the Latin Alphabet. But as the Kanarese Alphabet is not known to the greater part of my brethren, for whom I write, I shall use the Latin Alphabet, with the required modifications, which I am going to explain.

First of all, I premise that I pronounce and read all Konkani words written with Roman characters, as Latin is pronounced and read in Italy and more or less also in England by Catholics, with some few exceptions to be explained later on.

Now let us explain the Konkani Alphabet and the modifications to be introduced in the Latin Alphabet in order to make it express the Konkani sounds.

Although I am aware that many things should be said about this point of Orthography, yet I will limit myself for the present to the most essential observations.

The vowels are the same as in Latin, but each simple vowel has two sounds and in Kanarese two different characters: one sound is long, the other is short. The long vowels are

pronounced slowly and have the stress of the voice upon them. The short vowels are pronounced quickly and have no stress of voice upon them. Thus the Konkani long and short vowels are not very different from the long and short Latin vowels. The short *a* is considerably different: it can be best learned from a teacher. The nearest approach to it is the short *u* in English, *e.g.* *but*, or the *a* in *farō*; although even this *u* and *a* are not the Konkani short *a*. In words of more than one syllable, this *a* short is pronounced almost as a short *o*.

I shall mark, *if required*, the long vowels by this sign -, placed above the vowel, the short vowels by this sign °.

Moreover some vowels may have an open or a closed sound as in Italian *l'oro*, *loro*. I shall use the sign *˘* to indicate the open, and the sign *˙* to indicate the closed sound, *when it may be required*.

Besides the usual full vowels *a*, *e*, *i*, *o*, *u* there is a half vowel; this is not an *a*, not an *o*, not an *u*: it is a middle sound similar to the half vowel which is added by the Romans to the words which end in a consonant. This sound is necessary, chiefly when a word ends in a double consonant; because without pronouncing this half vowel, the double consonant cannot be heard. Moreover there is a vowel, which may be called nearly *u*, because it sounds almost like *u*. It occurs in many words which have the accent upon the preceding syllable, *e.g.* *kēsũ*=hair. It is similar to the preceding half vowel; yet there seems to be some difference.

As in Konkani no word can end in a pure full consonant, it will not be necessary to express this in writing, if this general rule be remembered, *i.e.* that no word can end in a pure consonant. Hence, if a word ends in a consonant in this Grammar and in the Dictionary, this half vowel must be always understood. It is true that there are degrees in the pronunciation of it, so that sometimes it is hardly heard, sometimes it seems to be half *a*, etc., yet for the present these

niceties may be omitted. If it be required sometimes to indicate it, I shall write it *ā*, as I write *u* the nearly *u*.

What I said, that no Konkani word may end in a pure consonant, is true: if we write Konkani according to Kanarese. But if we do not take this into consideration, we may say that in Konkani words may occur ending in a pure consonant, as in European languages. Of course at the end of each word ending in a consonant, a kind of half vowel is, I may say, naturally pronounced; but this is not a thing peculiar to the Konkani language. This is one of the reasons why the Kanarese alphabet, following the Kanarese rules, is not perfectly suitable to Konkani.

The consonants are the same as in Latin, except that

1. *d*, *dh*, *n*, *l*, *t*, *th* may have two sounds, *i. e.* either as in Latin (about *dh*, *th* see below) or a sound which is got by turning the tip of the tongue upwards, so as to touch the roof of the mouth far away from the front teeth. For this reason they may be called cerebral consonants. I shall mark these cerebral consonants with a dot under them, *e. g.* *ḍ*. The best way to pronounce, at least approximately, the cerebral sound of *ḍ* and *ḍh* is to pronounce it like the English *r*, viz. not full as in Latin, but half only. Yet this *ḍ* and *ḍh* do not always take such a sound, *i. e.* of the English *r*. Use will teach you.

2. *k* or *c* hard, *g* hard (as *g* in *gallus*), *g* soft (as *g* in *genus*, or as the English *j*), *ḥ* soft (like *c* in *cinis*) *t*, *t*, *ḍ*, *ḍ*, *p* have two sounds, *i. e.* either as in Latin (and *t*, *ḍ*, as explained above) or aspirated, as if there were an aspirated English or German *h* after the consonant, to be sounded distinctly from the preceding consonant, *e. g.* *d'h*. It is nearly expressed in the Irish pronunciation of the word *which*. I shall mark these consonants with an *h* written after them, *e. g.* *th*.

3. The Latin *c* and *g* may change in the same word, the soft sound into a hard sound: *e. g.* *ager*, *agri*; *g*, in the Nominative is soft, in the Genitive is hard. Not so in Konkani. If *g* in the Nominative has a soft sound, it keeps it in all cases; and if it has a hard sound, it keeps it in all cases. The same must be said of *c* hard or *k* and *c* soft. For the sake of dis-

tion I shall write the soft *g*, *j*. But this *j* must be pronounced sometimes rather like *δ* (which sound can be explained only orally) or thinner than the English *j*. The hard *g* I shall write *g*. For the same reason I shall write the soft *c*, *ç*, and the hard *c*, *k*. So there is no necessity of a pure *c*; for its two sounds are expressed either by *δ* or by *k*; yet, wherever *c* occurs it must be pronounced according to the Latin, namely before *a*, *o*, *u* as *k*, before *e*, *i* as *ç*. To express, if required, the Latin *j*, I shall use the English *y*.

4. In Konkani there are five similar sounds, namely the first as a hard *s* (as in *assis*), the second a soft *s* (as in *rosa*), the third a hard *z* (as in Ital. *sazio*), the fourth a soft *z* (as in *Zephirus* or *zio*), the fifth a very strong *z* (as in German *Zeit*). The first and second sounds very seldom occur; but the others are very frequent. In order to simplify, I will not introduce signs for the first and second sound; where they occur, I shall mark expressly their sounds. I mark the hard *z* by *s*, the soft *z* by *z* only, the German *z* by *tz* or *ts* or *tç*.

This *s* may have many degrees, i. e., from a sharp Latin *s* to the hard Italian *x*. For the sake of simplicity, I express all these sounds from the sharp Latin *s* to the hard Italian *x* by *s*, leaving those degrees to be learned by practice.

5. The Latin sound expressed by the Latin *sc* in *scientia*, and in English by *sh*, I will express by *ç*.

6. In Konkani there occurs at every step the nasal sound expressed in Kanarese by *o*. If this sound occurs in the middle of a word, it does not differ much from *m* or *n*. So in order to simplify, in the middle of a word I shall write it by *m* or *n*. But at the end of a word, it has also the same sound; namely, of an indistinct *m* or *n* pronounced through the nose; but as in Latin a final *m* or *n* has not such a sound, I shall mark this nasal sound at the end of a word by *m̃* or *ñ*.

7. The Latin compound consonant *gn* as in *magnus*, is usually pronounced, separating both consonants, as if it were written *g-n* or, as they pronounce it in German, *e. g.* *Ig-natius*. So in order to make this clearer, I write the two consonants

separately g-n. If the consonants gn are written united, then they should be pronounced as nh in Portuguese, viz. as one sound, and as in Italian is pronounced in the word *mugnajo*. This is chiefly the case in the Portuguese (or derived from the Portuguese) family-names, *e.g.* Norogna.

1. Often I write the family-names having this sound gn by nh in the Portuguese way, because this is the custom.

2. Moreover lh, occurring in the family-names is pronounced as in Portuguese, i. e. as gl followed by i in Italian, as in the word *figlio*; *e.g.* Coelho.

3. If sç occur, it cannot be pronounced as in Latin (*scientia, scals*), but the consonants must be pronounced separately as if it were written s-c; *e.g.* hās-çēm = to laugh.

4. Some other sounds should be noticed, but for the present may be omitted. But exactness would require them, as also exactness would have required me to explain the above given sounds more distinctly, with some exceptions and niceties.

The following then is the Konkani alphabet written with Roman characters, modified:

ä, Ä = short a (often very near to ó)

ā, Ā = long a

a = common a

ā = half a

añ or añ = nasal a

b = common b

bh = b aspirated

ç = c soft

çh = the preceding aspirated

k = c hard, English k

kh = the preceding aspirated

d = common d

dh = d aspirated

ḍ = d cerebral

ḍh = ḍ aspirated

ē, Ē = short e

ē, Ē = long e

é = closed e

è = open e

eñ or eñ = nasal e

f = common f

g = hard g, as gh in Latin

gh = g hard aspirated

j = g soft, as j in English

jh = the preceding aspirated

h = h aspirated as in English and German

ī, Ī = short i

ī, Ī = long i

in or in = i nasal

i = Latin common i

l = common l

ḷ = cerebral l

m = common m

n = common n

n = n cerebral  
 ò, Ò = short o  
 ô, Ô = long o  
 ó = closed o  
 ô = open o  
 o = common o  
 om̃ or oñ = nasal o  
 p = common p  
 ph = p aspirated, nearly f  
 q = as in Latin (qui)  
 r = common r  
 s = z hard, as in sazio, or  
     as s in est  
 z = z soft, as in zio  
 š = sh in English  
 t = common t

th = t aspirated  
 t̃ = t cerebral  
 t̃h = t̃ aspirated  
 ū, Ū = short u  
 ū, Ū = long u  
 um̃ or uñ = nasal u  
 ũ = half u or nearly u  
 v = v as in Latin, sometimes  
     nearly u  
 y = y as in English  
 tz or ts = very strong z, as in  
     German  
 kš = the Latin x  
 m̃ or ñ = nasal sound  
 " = sign of the accent (see  
     below)

The signs of aspiration of the cerebral sound etc. will only be used when necessary. Sometimes by omitting some of these signs, the meaning is entirely changed; *e.g.* sôđ=leave, sôd=seek, *etc.*

If we had to write Konkani with Kanarese letters, some other observations would be required, chiefly to show how pronunciation can agree with writing; *e.g.* what is written here o and ea should be written ye and ya; an should be written avu *etc.*

1. One consonant is often changed into another for the sake of euphony, *e.g.*

a) All Adjectives ending in so or zo in the Nominative Singular Masculine change the s or z into ô or j in all other cases and genders; *e.g.* mozo=my; fem. mojl.

ô) A word ending in z or s in the Nominative Singular changes this s or z into j or ô or ô; *e.g.* sânz=evening, sanjer=in the evening; monis=man, monškk=to the man.

c) S followed by another s or t becomes š, if the second s is changed into ô on account of Declension; *e.g.* has-ta=laughs, hašôem=to laugh.

d) The nasal m̃ or ñ becomes a pure n, if by inflexion a word loses the consonant joined to m̃ or ñ, so that ñ be followed by a vowel, or by another n; *e.g.* burgeanô=O children!

e) The nasal sound ñ, which is hardly heard at the end, is very distinctly heard if, by adding some letter, it becomes medial; e. g. atañ = now, atañtz = just now; saddañ = always, saddañtz = always (emphatic).

f) The half vowel a, which, if final, is hardly heard in many cases, is very distinctly heard if by adding a syllable it ceases to be final; e. g. apun = himself; a is not heard, although if we write it in Kanarese, we should put the semi-vowel a. But if we add to apun the emphatic tz, that a appears = apunatz.

g) Common people often pronounce h instead of s; e. g. aha, instead of asa; kähälo instead of kässälo.

2. I said above that the Kanarese alphabet is not quite suited to the Konkani language, because there are some sounds which cannot be expressed exactly by the Kanarese alphabet. They are chiefly these: the hard Latin s, the soft Latin s, z, tz, y. Moreover many names have the half vowel in such a slight degree, that they seem to end in a consonant. But in Kanarese we cannot express this exactly.

3. The sound expressed by tz sometimes seems to be rather tò, sometimes ts; hence sometimes it may be found written tz, sometimes tò or ts. The sounds tz or ts are almost the same; tò inclines a little to ò, preceded by t; nay sometimes it is not clear whether it is ò or tò or tz.

4. Finally, the compound vowels (as all others) ei, ai, au, oi, ou, etc., as hinted, are pronounced in the Latin way; hence, e. g. baunta is pronounced not as in *taught* but as ou in *house*: ou is not pronounced as in *house*, but with the sound of o in *note*, followed by the sound of u in *rule* etc.

## CHAPTER II. ACCENT

In order to enable ourselves from the very beginning to read correctly we must know something about the accent.

As a general rule all Konkani words have the accent on the last syllable.

1. I do not reckon as a syllable that which ends in a or y. Hence the accent falls upon the preceding syllable, because the preceding syllable is truly the last full syllable.

2. If the last syllable is a diphthong, usually the first vowel has the accent, although there are some exceptions; e. g. ui<sup>w</sup> = yes; kai<sup>w</sup> = when; kai<sup>w</sup> = where; tã<sup>w</sup> = there.

3. I shall mark in the Dictionary the accent in doubtful cases. If nothing is noted about diphthongs, it must be understood that the accent is on the first vowel.



### *Exceptions*


1. The cardinal numbers from 11 to 18 inclusive, (according to low castes), and
2. Raja, sade and a few other words have the accent upon the penultimate.
3. Foreign words adopted, chiefly family-names, retain their original accent, although common people are very fond of making even these follow the general rule, especially Portuguese words; thus they say: Soz, Coel, Pint etc. instead of Suza, Coelho, Pinto.

*N. B.* When it is necessary the accent will be shown by this sign " ' " put after the vowel which has the emphasis.

### **APPENDIX**

#### *about long and short vowels*

Great care is to be taken in pronouncing the vowels according to their quantity. The quantity is often indicated in the Dictionary. Moreover note this: a is long in the termination of the 1st Declension, o and eñ are always long in the 3rd Declension. Further e, the termination of the cases in some declensions, is open. Generally speaking, I think that if a word ends in a full vowel, it is long.



## PART II. ETYMOLOGY

### or Parts of Speech

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#### CHAPTER I. SUBSTANTIVES

The chief things to be considered about Substantives are Declension and Gender.

##### Art. I. Declension

###### A. General Observations

The Declensions may be arranged more or less as in Latin; thus I shall simplify this apparently hopeless task. It is true, there may be some exceptions, but what language is there without exceptions? This happens even in the most cultivated languages; much more then must this happen in Konkani, which is an assemblage of dialects rather than a formed language. Moreover consider, that I am writing the Grammar for the districts in which we are living; perhaps going further north, some difference, though not a substantial one, may be found.

How then can we arrange Konkani words in Declensions so that they may be distinguished one from the other? In Latin we distinguish five Declensions, because there are five different ways of modifying a word in the different cases. Thus any Latin word is inflected in the different cases either as *rosa* or as *ager*, or as *homo*, or as *spiritus*, or as *dies*. Moreover one Declension is distinguished from another by the Genitive Case which is different in each Declension; whereas some other case of one Declension may be the same as some other case of

another Declension. In a similar way in Konkani there are five different ways of modifying a word in the different cases; and as in Latin, we know the Declension of a Noun from the Genitive, so in Konkani we may know the Declension of a Noun not from the Genitive (as there is no Genitive, usually), but from the case which is different in each Declension, which consequently might be called the Characteristic. This case is the Original. Thus some Nouns have the Original ending in *e* or *je*, some in *a* not preceded by *e*, some in *a* preceded by *e* (*ea*), some in *i*, some in *u*. I could not find another termination; hence there are five Declensions. I said now the Original in Konkani may be used as the Genitive in Latin, in order to distinguish the Declensions. But this Original in Konkani has an additional advantage over the Latin Genitive; for it is at the same time the stem from which all other cases may be formed. And what I say, must be understood also of the Original Plural, namely from the Original Plural we can form all other cases; yet the Declension is known only from the Original Singular. The Original Singular is always given in the Dictionary. The Original Plural will be given below. There are therefore five Declensions. In each Declension there are two Numbers, Singular and Plural.

In Konkani eight Cases may be distinguished; namely, Nominative, Original, Dative, Accusative, Vocative, Instrumental, 1st Locative, 2nd Locative. The cases which require an explanation are Original, Instrumental, 1st and 2nd Locative. Instrumental and Locative are used also in Kanarese and Tulu. That case which is used to indicate instrument, cause, manner, is called Instrumental from the chief meaning which it has; Locative is that which indicates chiefly place and time, and is called Locative, because it is mostly used to indicate place. I must subdivide this Locative into 1st and 2nd Locative, because there are two different ways; the first corresponds to the English Preposition *in*, the 2nd to *on* or *upon*.

The Original Case does not exist in Kanarese and Tulu. This case usually has the same form as the Vocative, just as in the Latin 2nd Declension, Dative and Ablative have the same form, yet the meaning is very different; hence I cannot include it in the Vocative. This case is called Original, not from the chief meaning as the other cases, but from the chief use of it; that is, this case is nothing else but the pure stem from which all other cases (which have not the same form as the Nominative) are derived by adding some terminations. Therefore, I call it Original; it might be called also stem or crude form. The use of it will be indicated in the Syntax; for the present it is enough to know, that usually this case is used with nearly all Postpositions. What I say here, must be understood also of the Adjectives; because even these have their Original Case; nay sometimes the Original Case of the derived Adjective is used with some Postpositions instead of the Original Case of the corresponding Substantive.

There is no pure Genitive Case, because the Genitive Case is changed into an Adjective; *e.g.* the "love of God" is changed into "Divine love;" this will be explained below more distinctly. But in order to meet the objection that there is a Genitive, I answer that the Genitive in Konkani follows in every thing the rules of the Adjective: it has three terminations, like the Adjective; it agrees with the governing noun in gender, number, case etc. Yet, if even this does not satisfy, let us at least suppose the Genitive to be an Adjective; because thus it becomes very easy: else, it becomes very difficult and, I may say, inexplicable. Nevertheless I grant that a pure Genitive sometimes occurs (see below). Now I explain each Declension in particular: first I will try to give a general rule for all Declensions, then I will explain the rule of each Declension or rather apply the general rule to each Declension. This general rule may render this point much easier; it should be read again after having learned the five Declensions.

1. I call *stem* that form of the noun from which all other cases may be derived. This form is usually found in the Original Case, and is given in the Vocabulary.

2. I call *characteristic* the last vowel or diphthong of the stem, viz: e for 1st Declension, a for the 2nd, ea for the 3rd, i for 4th, u for the 5th.

3. I call *root* what remains after having taken away the characteristic from the stem; e.g. in mōg = love, mōg-a is the stem, a the characteristic, mōg the root. Often the root is found in the Nominative, but not always; e.g. in the 3rd Declension, the Nominative is not the root.

How are Nouns to be declined? *Singular*: The Nominative and Original are given in the Dictionary; the Dative is formed by adding *k* to the stem, the Accusative in animate objects is usually equal to the Dative; in inanimate objects, it is equal to the Nominative; Vocative is equal to the Original; the Instrumental is formed by adding *n* to the stem. The 1st Locative is formed by adding *nt* to the stem. The 2nd Locative is formed by adding *r* to the stem, (or sometimes *gér*. See below) in the inanimate objects, or *đer* with animate objects, (or we may say also by adding *r* to the stem of the feminine-derived Adjective). In Latin the Instrumental should be expressed by the pure Ablative or by the Preposition *a*, *per* etc., with the required case. The Locative in Latin should be expressed by the Preposition *in*... *supra*... followed by the required case. The Latin cases preceded by some Prepositions, which are not to be translated with the Instrumental or Locative, are not expressed in Konkani by a peculiar case, but by the Original followed by the Postposition required by the meaning; e.g. bāpā višiānt = about the father, *de patre*. Even the Instrumental and Locative sometimes may be expressed by the Original, followed by the Postpositions required by the meaning; e.g. instead of bāpān = through the father, we may say bāpā vorvi; instead of mezār, mezā-voir.

*Plural*: For the Nominative I could not find any general rule; because this as well as the Original differs in the different Declensions. About the Original I can only say that it

is always nasal; and this must be borne in mind, as it must be known in order to form the other cases of the Plural. Nevertheless I put here the characteristics of the Original Plural which might be called the stem of the Plural; for, from this the other cases are formed. 1st Declension añ, 2nd Declension añ, 3rd Declension eañ, 4th Declension iñ, 5th Declension uñ.

The sign ñ has to be considered as an indistinct n which at the end of a word is not so distinctly heard; but if a consonant follows, it sounds more distinctly like n.

In order to form the other cases of the Plural proceed in the same way as in the Singular, remembering that you have to take as the fundamental form the stem of the Plural, *i. e.* the Original Plural given above; whereas, in the formation of the Singular, we take as the fundamental form the stem of the Original Singular.

Here it must be observed about all or, at least, about some Declensions, that, as in Greek, there are in Konkani many contracted Nouns. It seems to me, that this general rule might be laid down regarding this point. In Nouns of more than one syllable in the Nominative singular, the vowel before the last syllable of the other cases is usually dropped, if the nature of the consonants allows it, or, more clearly, if the word can be easily pronounced without a vowel. (It is understood that if the Accusative is equal to the Nominative, the vowel is not dropped.) Thus patak=sin, in the Dative becomes pātkāk, shortened from patakāk. The same rule is to be observed in the Plural. Thus here pātkāñ=sins. This contraction is generally indicated in the Dictionary; and it takes place chiefly in the 2nd Declension and also in the 1st Declension and in the 4th.

Usually the omitted vowel is a and by this omission the Noun has as many syllables as in the Nominative. Yet sometimes, this omitted vowel is also u or i; *e. g.* zulum=violence; Ablative: zulmen; vonad, vondi=wall.

1. I said above that in Konkani a contraction takes place as in Greek: there is some difference; for in Greek more usually the vowels are contracted; but here a vowel is simply omitted.

2. Sometimes I found inanimate objects having the Accusative in *k*, and animate objects having the Accusative equal to the Nominative. Nevertheless I think that the above general rule is always right, viz. in animate objects to make the Accusative equal to the Nominative.

3. Though no general rule can be given for the formation of the Original Plural, yet we may obtain its stem in the first three Declensions by changing the characteristic of the Singular into *-aṇ* (except the Original of the 3rd Declension which is *-eaṇ*), and in the 4th and 5th Declensions by making the characteristic of the Singular nasal.

4. As in Latin so in Konkani there are Nouns which seem to follow one or the other Declension *adhibitum*. Those Nouns will be put in the Dictionary.

5. Names of measures seem to be used in the Singular with Plural meaning; e.g. *ṭin vār*=three yards. Yet this is not so fixed, and I have heard also *ṭin vāri*.

6. Nouns have no determinate article like the English *the*.

*Tō, ū, tōṇ*=is, ea, id, or o, i, *eṇ*=hic, hac, hoc, may be used for it; yet it does not correspond exactly to the English *the*. The undeterminate article corresponding to the English *a* or *an* is *yek*. (See below.)

There occurs often a case in *r* not according to the above rules, viz. at the *nun*=*mādringēr*; at our house=*āngēr*; at Coelho's house=*Coeilhiger*. This form seems to be used only to show place in a house, as in the given examples, as in English: at Robertson's. This irregularity may be explained either by saying that that '*gēr*' is a corruption of *gār*=house, so that *āngēr* would be the same as *amte gārār*, or by saying that the postposition suffix *ēr* is changed into *gēr*, if the meaning is as given above, i. e. to live in the house of. ....

Now having already given the general rule for the Declensions, we may add some general observations about them.

1. I said that Postpositions are often added to the Original, e.g. *bāpāvorvi*. If the Postposition begins with a vowel, this is omitted to prevent two vowels coming together.

2. Some Postpositions are simply added to the affected Noun in a separate word, some are joined to it in one word: these are the Postpositions, which have been given above as terminations of the Instrumental and Locative. Probably, formerly they were true Postpositions; now they are used only as terminations, except *r*, which perhaps is shortened

from "voir"=upon, which voir is even now used as a true Postposition.

3. It is allowed very often to add the Postpositions to the stem of the derived Adjective instead of adding them to the stem of the Substantive; *e.g.* "bāpāche višiānt"=about the father, instead of "bāpā višiānt". Yet use sometimes may require the one rather than the other form. Usually the shortened Postposition *r* of the 2nd Locative, is added to the stem of the Noun with inanimate objects, to the stem of the Adjective with animate objects; but in the Plural it is always added to the stem of the Adjective. So "rukānčēr"=on the trees; "porvotānčēr"=on the mountains.

4. There are only a few (perhaps only one) Postpositions which are added to the Nominative, not to the Original; this is "paryant"=till, in Latin *usque*; *e.g.* gār paryant=till to the house. Few others govern the Dative Singular Postpositions.

5. Some suffixes, if added to the Plural, undergo a little change; *e.g.* -nt in the Plural becomes -niñ, *r* becomes sometimes *ri*; namely, *r* becomes *ri* in the Plural, if it is added to the stem of the Noun, and poetically sometimes *ri* is used also in the Singular, added to the stem of the Noun, but this is also poetical. So "garānt"=at the house, "garāniñ"=in the houses. Nevertheless this change of Postposition in the Plural seems not to be so strictly demanded; for, I have sometimes heard also "garānt"=in the houses.

6. If the English Preposition "from" in the meaning of "out of" is to be translated into Konkani, the Noun affected by that Preposition seems to become an Adjective in *lo*, *li*, *leñ*; hence this will be better explained in the paragraph on the Adjective, *e.g.* "J. C. delivered us from hell". This "from hell" is changed into an Adjective: "yemkaṇḍāntlo."

7. The Nouns in *a* are seldom used in the Plural form; although the concord may be Plural, if the meaning is Plural; I say they are not used in Plural form, but they may be used



with Plural meaning: "kurpa, or krupa"=grace and graces; "čintna"=thought and thoughts.

8. There are some Nouns in which the stem seems to be derived from the Nominative by adding a whole syllable; *e.g.* "dā"=daughter, stem: "duve"; but this is not really so, for that *v* of the stem exists in the Nominative also, but not distinctly. Yet there are Nouns in which the stem is formed by adding two letters.

9. If many Nouns, one after the other, which should be put in the Genitive, Dative or Accusative, belong to the same thing, only the last Noun receives (or may receive) the full termination; the others are put often in the Original; *e.g.* "Somia Jezu Kristāk namaskār kār"=adore the Lord Jesus Christ; "Sargā āni sōuṣārāso ratznār"=Creator of Heaven and Earth.

10. As in Latin, so in Konkani, there are some Nouns used only in the Singular or only in the Plural; *e.g.* "aṭevite"=agony, is only Plural; "lōk"=people, is used more commonly in Singular etc.

11. There are some indeclinable Nouns; they will be given in the Dictionary.

After these general considerations, each Declension is now to be explained.

## ***B. Declensions in particular***

### **§ I. First Declension**

#### *Stem in e or Characteristic e*

The Nouns of this Declension are usually feminine, as in Latin. The Nominative may have different terminations, namely *i*, *a*, *u*, or a consonant. Of these terminations only the 2nd is peculiar to the 1st Declension, viz. *a*. If you find a Noun ending in the Nominative Singular in *a*, you may say it is of the 1st Declension; whereas the other terminations may

be found in other Declensions also. In order to decline a Noun of this Declension, the above rule (A.) is applied. To know whether a Noun belongs to this Declension, see in the Vocabulary whether it has the stem in a. It might be known also by the meaning and termination, but not so certainly and easily by a beginner. To determine by the meaning and termination whether a Noun belongs to the 1st Declension, this rule may be laid down:

1. Nouns ending in a in the Nominative Singular are of the 1st Declension. There are only a few Nouns ending in a, which do not belong to this Declension; *e.g.* "kuŕla" = dwarf, and "loŕŕebira" = quack, which belong to the 2nd Declension.

2. Nouns ending in i or in a consonant of the Feminine Gender are mostly of the 1st Declension. Those in i of Feminine Gender, if not of the 1st, are of the 4th Declension.

3. If you find a Noun having e before the termination of the oblique cases, or if you find an Adjective derived from the Noun, having e before the termination of the Adjective (so or lo), that Noun is of the 1st Declension; *e.g.* kušālai-eso = pleasant, from kušālai, -e = pleasure.

4. Nouns ending in ai of the Feminine Gender usually follow this Declension; *e.g.* laŕai = war.

The Nouns of this Declension are thus declined:

*Singular.*

*Nominative*, as given in the Dictionary.

*Original*, as given in the Dictionary.

*Dative*, add to the Original k.

*Accusative*, in animate objects as the Dative, in inanimate objects as the Nominative.

*Vocative*, as the Original.

*Instrumental*, add n to the Original.

*1st Locative*, add nt to the Original.

*2nd Locative*, add r, or ŕer, as it has been explained above.

For the other Latin cases which cannot be translated by one of these eight Konkani cases, use the Original, followed by the Postposition required by the meaning; *e.g.* Dēvā viśiānt=about God; śārā thāun=from the town; bāpā lāgiñ=with the father; Dēvā thāiñ=in God; māye kade=close to the mother, *etc.* The required Postpositions may be found in the Dictionary. Moreover sometimes instead of using the Instrumental, 1st and 2nd Locative, the Original may be used, followed by the required Postposition; *e.g.* kurpen or kurpe vorvi=by the grace. (See A. General Observations.)

The things said here about Original followed by a Postposition must be understood also of the Plural.

### Plural.

*Nominative*, add to the root o (is pronounced nearly yo sometimes).

*Original*, add to the root añ (stem).

*Dative*, add to the stem k.

*Accusative*, in animate objects equal to the Dative, in inanimate objects as the Nominative.

*Vocative*, as the Original.

*Instrumental*, add niñ.

1st Locative, niñ.

2nd Locative, ñer *etc.* as in the Singular.

### Examples.

1. Animate object: Rāṇi=queen; stem: Rāṇi-e (or Rāṇiye).

	Singular:	Plural:
<i>Nominative</i>	Rāṇi	Rāṇi-o
<i>Original</i>	Rāṇi-e <sup>1)</sup>	Rāṇi-āñ
<i>Dative</i>	Rāṇi-e-k	Rāṇi-āñ-k (=Rāṇiāñk) <sup>2)</sup>
<i>Accusative</i>	Rāṇi-e-k	Rāṇi-āñ-k (=Rāṇiāñk)

<sup>1)</sup> Exactly Rāṇiye, and so in the other cases.

<sup>2)</sup> This ñ, which has not been put in the I. Chapter (as it is a nicety) should be pronounced as ng in "singing". The beginner may pronounce it as n, in order not to increase the difficulties.

	<i>Singular:</i>	<i>Plural:</i>
<i>Vocative</i>	Rāṇi-e	Rāṇi-āñ (Rāṇiā-no, or Rāṇiānu, with the suffix)
<i>Instrumental</i>	Rāṇi-e-n	Rāṇi-āñ-niñ (=Rāṇiāniñ)
<i>1st Locative</i>	Rāṇi-e-nt	Rāṇi-āñ-niñ (=Rāṇiāniñ)
<i>2nd Locative</i>	Rāṇi-e-čer	Rāṇi-āñ-čer
<i>Original followed by</i> <i>Postpositions</i>	Rāṇi-e pāsun etc. Rāṇi-āñ pāsun etc.	

I write this example with the hyphens only in order to show the formation of the different cases; but usually the words are written without any hyphens.

## 2. Inanimate object: vāt=way; stem: vāṭe.

<i>Nom.</i>	vāṭ	vāṭ-o
<i>Orig.</i>	vāṭ-e	vāṭ-āñ
<i>Dat.</i>	vāṭ-e-k	vāṭ-āñ-k (=vāṭāñk)
<i>Accus.</i>	vāṭ	vāṭ-o [suffix]
<i>Voc.</i>	vāṭ-e	vāṭ-āñ (or vāṭāno with the
<i>Instrum.</i>	vāṭ-e-n	vāṭ-āñ-niñ (=vāṭāniñ)
<i>1st Loc.</i>	vāṭ-e-nt	vāṭ-ā-niñ
<i>2nd Loc.</i>	vāṭ-er	vāṭ-āñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	vāṭ-e lāgiñ etc. vāṭ-āñ lāgiñ etc.	

1. What has been said about the Accusative equal to the Dative for animate objects, and equal to the Nominative for inanimate objects, is not so certain: Hence the above general rule must be modified according to the use. Moreover this word "animate object" must be understood of *subsistent* animate objects (*subsistent* in the philosophical meaning); hence *činiṃ*=thought, has the Accusative equal to the Nominative, as it is not a subsistent animate object. *Ātmo*=soul (of the 3rd Declension) is an animate object, but not a subsistent animate object; hence Accusative *ātmo* equal to the Nominative. The names of God and of angels follow the rule of animate objects. The plants and trees have a vegetative life; hence they could have the Accusative equal to the Dative; yet as they cannot be called "animate objects" in the same way as animals and men, it seems that we may make their Accusative equal to the Dative or to the Nominative. So we say "ruk or rukāk pojeitā" = (he) sees the tree.

2. As it appears from the Declension, the nasal ñ is sometimes changed into a common n: exactly it should be written double; e. g. *varsāñ-niñ* = *varsānniñ*; yet, as it seems to be pronounced simple, I do not write two n. (See Part I. Ch. I.)

These two Remarks belong to the following Declensions too.

### Exercises on the First Declension.<sup>1)</sup>

podvi, -ve = power	čintna, -ne = thought
kurpa, -pe <sup>2)</sup> = grace	kumok, -mke = help
dav, -e = daughter	māy, -e = mamma or mother
vāt, -e = way	pāṭṭi, -e = list
sikṣa, -še = punishment	bori = good ( <i>fem.</i> )
gārječi = necessary ( <i>fem.</i> )	sobit = necessary
moji = my	sāma = right
assāñ or zaun assāñ = am	assauñ = are (we)
assai = art	assāt = are (you)
assā = is	assāt = are (they)
zātāñ = I become	zatauñ = we become
zatai = thou becomest	zātāt = you become
zātā = he becomes	zātāt = they become

#### *Singular:*

poḷei = see

#### *Plural:*

poḷei-tāñ = I see

poḷei-tauñ = we see

poḷei-tai = thou seest

poḷei-tāt = you see

poḷei-tā = he sees

poḷei-tāt = they see

māg = ask or pray

gāl = put

*Pl.* māgā = ask

motint = in the mind

<sup>1)</sup> The following Substantives are all feminine. The vowel put after them indicates their Original Case, which is obtained by adding the vowel to the Nominative. Sometimes the vowel is not added to the pure Nominative; a little change is to be made, e. g. the last vowel of the Nominative is cut off before adding the Characteristic; in these cases, usually, I write also the last letter to which the vowel is to be added; e. g. "vāt, -e" means vāt, vāto; "kurpa, -pe" means kurpa, kurpo; "kumok, -mke" means kumok, kumke.

<sup>2)</sup> Or *kṛpa*, as Hindu Brahmins pronounce.

Kurpa gārječi (assā). Māy duvek poļei-tā. Bori čintna bore vāter gal-tā. Pāṭṭi sāma zāun assā. Vāṭ bori zāun assā. Duv māye lāgiñ kumok māgtā. Kurpen duv sobit zatā. Kurpā motint bori čintna gal-tā. Bori duv bore vāter assā. Moje māyek bori duv assā.

## § II. Second Declension

### *Stem in a, or Characteristic a*

The Nouns of this Declension are very numerous. As far as I can learn, only Masculine and Neuter Nouns follow this Declension. I found only two Substantives, which, according to some persons, would follow this Declension, and are said to be Feminine. But this is not certain; for some other persons told me the contrary. These two Substantives are "kuli"=tribe, and "kurādī"=axe. If these two Substantives are truly used as Feminine, they follow another Declension, as I think; so I heard "kurādin" (of the 4th Declension)=by the axe.

The termination of the Nominative Singular varies, *i. e.* the Nominative may end in any consonant and vowel, except a, which is a sign of the 1st Declension, and o or eñ, which is a sign of the 3rd Declension; yet it is true that a full u very often is a sign of the 5th Declension; and i is a sign of the 1st or 4th Declension in the Nouns of Feminine Gender. Consequently the chief terminations of the Nominative are a consonant (sometimes with a, half vowel) or i, iā, ai, u, uñ.

The Nouns of this Declension are known by the characteristic a given in the Vocabulary. They may be known also by the termination and by the meaning, but not so surely. Namely, the following Nouns follow this Declension, although not exclusively.

1. All Nouns of Masculine or Neuter Gender ending in the Nominative Singular in a consonant. There may be perhaps a few Nouns of Masculine Gender ending in a consonant (or in y) belonging to the 5th or to the 4th Declension.

2. The Nouns in *uñ*, *pon*, *ap* (which always, or almost always are Neuter). Nouns in *iñ* of Neuter Gender follow this Declension, Nouns in *iñ* of Feminine Gender follow mostly the 4th Declension; *e.g.* "*dudiñ*, -n" = pumpkin, is of the 2nd Declension; whereas "*buiñ*," *f.*, is of the 4th Declension.

3. Mostly also, the Nouns in *añ* or *aoñ* (which usually are of foreign origin).

4. Finally a Noun having in the Oblique Cases *a* before the termination, or Adjectives derived from Nouns having *a* before the termination, belong to this Declension. Hence, no Noun ending in *o*, *eñ*, and no Feminine Noun of any termination follows this Declension.

In order to decline any Noun of this Declension, the above (A) rule is applied.

### *Singular.*

*Nominative*, as given in the Dictionary.

*Vocative* and *Original*, as given in the Dictionary or as known by the above given rules.

*Dative*, add *k* to the stem.

*Accusative*, in animate objects as the Dative, and in inanimate as the Nominative.

*Instrumental*, *Locative etc.*, as in the 1st Declension.

### *Plural.*

*Nominative*, Masculine equal to the Nominative Singular, in the Neuter add *añ* to the root.

*Vocative* and *Original*, (Masculine and Neuter), add *añ* to the root.

*Dative*, add *k* to the stem.

*Accusative*, in animate objects as the Dative, in inanimate objects as the Nominative.

*Instrumental*, *Locative etc.* as above.

*Example of an animate object*

Putrų or pūt=son; stem: putr-a or pūt-a.

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	putrų	putrų
<i>Orig.</i>	putr-a (or pūt-a)	putr-āñ
<i>Dat.</i>	putr-ā-k	putr-āñ-k (= putrāñk)
<i>Accus.</i>	putr-ā-k	putr-āñ-k (= putrāñk)
<i>Voc.</i>	putr-ā	putr-āñ (or putrānu)
<i>Instrum.</i>	putr-ān	putr-āñ-niñ (= putrāniñ)
<i>1st Loc.</i>	putr-ā-nt	putr-āñ-niñ (= „ )
<i>2nd Loc.</i>	putr-ā-čer	putr-āñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	putr-ā lāgiñ etc.	putr-āñ lāgiñ etc.

*Example of an inanimate object of Neuter Gender*

Vōrs=year; stem: vors-a.

<i>Nom.</i>	vors	vors-āñ
<i>Orig.</i>	vors-a	vors-āñ
<i>Dat.</i>	vors-ā-k	vors-āñ-k (= vorsāñk)
<i>Accus.</i>	vors	vors-āñ
<i>Voc.</i>	vors-ā	vors-āñ (or vorsānu)
<i>Instrum.</i>	vors-ā-n	vors-āñ-niñ (= vorsāniñ)
<i>1st Loc.</i>	vors-ā-nt	vors-āñ-niñ( „ )
<i>2nd Loc.</i>	vors-ā-r (vorsā-čer)	vors-āñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	vorsā lāgiñ etc.	vorsāñ lāgiñ etc.

Remember that the Suffix in the 2nd Locative Singular can be added to the stem of the Adjective; so, instead of vors-ā-r, we may say vorsā-če-r. (See below Adjective, and above General Observations.)

*Observations.* 1. Kāšt=pain is Neuter in the Singular and Masculine in the Plural; consequently the Nominative Plural is “kāšt”. Yet many say that “kāšt” is Masculine also in the Singular.



2. Contracted Nouns (see above A.) belong chiefly to this Declension.

3. In this Declension there are many Nouns ending in *u* in the Nominative, which *u* disappears in the stem. There are other Nouns which end in *u* and keep this *u* in the stem.<sup>1)</sup> The Dictionary will show whether they keep or lose this *u*. But Nouns in *auñ* or *aoñ* change usually the *uñ* (or *oñ*) in a *v*; *e.g.* "sermauñ"=sermon, has in the stem: "sermav-a", and so many other Nouns like this; very few Nouns in *auñ* follow the 5th Declension; *e.g.* "kordauñ"=string. Moreover those Nouns which end in a nasal sound in the Nominative Singular lose it in the Declension, *e.g.* *tāntiñ*=egg; *Original*: *tāntia*; although in the 4th Declension the nasal sound of the Nominative is sometimes kept also in the other cases; *e.g.* *bhuiñ*=earth.

4. Some Nouns of this Declension change the closed *é* of the stem of the Singular into an open *è* in the Plural; *e.g.* "késu"=hair; *plural*: "kès".<sup>1)</sup> Moreover this *u* disappears in the Plural.<sup>1)</sup>

5. In this Declension chiefly, (or perhaps exclusively) there occurs sometimes a kind of Ablative in *iñ*; it is an old form, used chiefly to show manner, place, time. . . . *e.g.* "āntāskarṇiñ"=heartly, from "antaskārṇ"=heart, instead of "antaskarṇān"; "veḷiñ", instead of "veḷār"=at the time; "St. Mark pustakiñ"=in the gospel of St. Mark, instead of " . . . . pustakānt"; "Bāpāḷe nāviñ", instead of "Bāpāḷe nāvān"=in the name of the Father *etc.* Yet in these cases the common form too, might be, and is really, used sometimes.

6. There are a few irregular Nouns; *e.g.* *bāpui*=father, is declined as if the stem were *bāpai* or *bāpā*: those Nouns will be indicated with their irregularity in the Dictionary.

<sup>1)</sup> About these points a general rule cannot at present be formed.

## Exercises

*on the Second Declension.*

gār, -a=house ( <i>n.</i> )	kiteñ=what, which?
kaliz, -lza=heart ( <i>n.</i> )	inām, -a=prize ( <i>n.</i> )
bāgil, -gla=door ( <i>n.</i> )	kūḍ, -a=room ( <i>n.</i> )
bāu, -ava=brother ( <i>m.</i> )	mez, -a=table ( <i>n.</i> )
āz=today	kām, -a=business ( <i>n.</i> )
kār=do	ò ( <i>pron.</i> uò)=this ( <i>m.</i> )
khāiñ=where?	tò=that ( <i>m.</i> )
thāiñ=there	māróg, mǎrgā=road ( <i>m.</i> )
dis, -a=day ( <i>m.</i> )	Deu, -eva=God
monis, monša=man ( <i>m.</i> )	vóḍ=big
akmān, -a=offence ( <i>m.</i> )	lān=small
mozo=my	tuzo=thy
āmso=our	tumso=your
tāso=his	ḍi=give
tānso=their	rūnd=broad
kumgār, -a=Communion ( <i>m.</i> )	ukto=open
pāḍ=bad	gī=(aninterrogativeparticle)
ašir=narrow	

Gār vōḍ zāun assā. Mezār yek buk assā. Bāgil ukteñgi? Kūḍ lān zāun assā. Māróg āšir zāun assā. Āz boro dis assā. Moji māy khāiñ assā? Tuji māy thāiñ assā. Vāṭ āšir zāun assā. Ī vāṭ rūnd. Ò monis boro, tò monis pāḍ. Deu boreañ āni pāḍ monšānk upkārañ kartā. Bāglār yek monis assā. Tuja bāvāk vōḍ gār assā, moja bāvāk lān gār. Tujeñ kām kiteñ? Deu monšānk bore dis ditā; monis Devāk akmān kartāt. Āz Pādri kumgār ditāgi? Monis pāḍ: tanōcñ kaliz vāiṭ. Kumgārān monis boro zatā.

It has been said above (p. 22, n. 2) that Nouns in *uñ* are Neuter and follow this Declension. This must be understood thus: Nouns in *uñ* not preceded by a *o* or *o* are Neuter and follow this Declension; because if *uñ* is preceded by a *o* or *o* (*auñ*, *ouñ*), those Nouns may be Masculine or Neuter (and then they follow usually the 2nd Declension), or seldom Feminine (and then they follow

usually the 1st Declension); e. g. *Irmañ*, -ava = confrier (m.); *māṭṭouñ*, -ova = shed (m.); *kuroñ*, -ova = crown (n.); *lonñ*, love = wool (f.); *māñ*, *māve* = scar or crust (f.).

### § III. Third Declension.

*Stem in ea, or characteristic ea.*

This is the most regular Declension and contains mostly, if not exclusively, Nouns of Konkani origin; whereas the other Declensions contain many foreign Nouns.

Only Masculine and Neuter Nouns belong to this Declension. The terminations of the Nominative Singular are only two, *o* for the Masculine, *eñ* for the Neuter, and are peculiar to this Declension.

To determine whether a Noun belongs to this Declension, consult the Dictionary, or observe these rules:

1) Nouns having *o* or *eñ* in the Nominative, or (if the Nominative is not known) having the termination *ea* in the oblique cases, belong to this Declension.

2) When an Adjective derived from a Noun has *ea* before the termination of the Adjective (*lo* or *so*), that Noun belongs to this Declension; e. g. "*burgeānu*" = O children, is known to be of this Declension by that *ea*; again, in "*vāṇṭeāso*" = partial, that *ea* before *so* indicates that its original Noun must be of this Declension.

3) All Participles and Adjectives ending in *o* in the Nominative Singular, if used as Pronouns in Masculine or Neuter Gender, follow this Declension; e. g. *kello* = done, *kelleānt* = in doing; *boro* = good, *boreānk* = to the good.

4) Finally, as the English Genitive is changed into an Adjective of three terminations, and as the Adjectives of three terminations follow; at least partially the 3rd Declension (see below, Adjectives), so we may say that the Konkani Genitive (as also the other Adjectives and Participles of three terminations [*o*, *i*, *eñ*] not used as Pronouns) follows, at least partially, the 3rd Declension.

What is here said, will be better understood below Ch. II.

The Declension is formed according to the above given (A). general rule; viz.

*Singular.*

*Nominative*, as given in the Dictionary (o or eñ).

*Original*, ea for both genders (as given in the Dictionary), stem.

*Dative*, add k to the stem, or *Original*.

*Accusative*, as the *Dative* in animate objects, as the *Nominative* in inanimate objects.

*Vocative*, as the *Original*.

*Instrumental*, add n to the stem.

*1st Locative*, add nt to the stem.

*2nd Locative*, add r or ær to the stem.

*Original* followed by *Postpositions*, lagiñ, kãðe etc. (as above explained; 1st Declension).

*Plural.*

*Nominative*, add to the root e for the Masculine, iñ for the Neuter.

*Original*, add to the root eañ for both genders.

*Dative*, add to the stem k.

*Accusative*, as the *Dative* in animate objects, as the *Nominative* in inanimate objects.

*Vocative*, as the *Original*.

*Instrumental*, add to the stem niñ.

*1st Locative*, add to the stem niñ.

*2nd Locative*, add to the stem ær.

*Original* followed by *Postpositions*, lagiñ, pãsun etc. (as above explained, 1st Declension).

1. *Example of an animate object of Masculine Gender.*

"Burgo" = boy; stem: "burgea."

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	burgo	burg-e
<i>Orig.</i>	burg-ea	burg-eaņ
<i>Dat.</i>	burg-eā-k	burg-eāņ-k (= burgeāņk)
<i>Accus.</i>	burg-eā-k	burg-eāņ-k (= burgeāņk)
<i>Voc.</i>	burg-eā	burg-eāņ (or burgeāno)
<i>Instrum.</i>	burg-eā-n	burg-eāņ-niņ
<i>1st Loc.</i>	burg-eā-nt	burg-eāņ-niņ
<i>2nd Loc.</i>	burg-eā-čer	burg-eāņ-čer
<i>Orig. followed by</i>	burg-eā lāgiņ etc. burg-eāņ lāgiņ etc.	
<i>Postpositions</i>		

2. *Example of an inanimate object of Neuter Gender.*

"Foļeņ" = plank; stem: "foļ-ea."

<i>Nom.</i>	foļeņ	foļiņ
<i>Orig.</i>	foļ-ea	foļ-eaņ
<i>Dat.</i>	foļ-eā-k	foļ-eāņ-k
<i>Accus.</i>	foļ-eā	foļ-iņ
<i>Voc.</i>	foļ-eā	foļ-eāņ (or foļeānu)
<i>Instrum.</i>	foļ-eā-n	foļ-eāņ-niņ
<i>1st Loc.</i>	foļ-eā-nt	foļ-eāņ-niņ
<i>2nd Loc.</i>	foļ-eā-čer or foļ-eā-r	foļ-eāņ-čer
<i>Orig. followed by</i>	foļ-eā kāde etc. foļ-eāņ kāde etc.	
<i>Postpositions</i>		

3. *Example of an animate object of Neuter Gender.*

"Burgeņ" = child; stem: "burg-ea."

<i>Nom.</i>	burgeņ	burg-iņ
<i>Orig.</i>	burg-ea	burg-eaņ
<i>Dat.</i>	burg-eā-k	burg-eāņ-k (= burgeāņk)
<i>Accus.</i>	burg-eā-k	burg-eāņ-k
<i>Voc.</i>	burg-eā	burg-eāņ (or burgeāno)
<i>Instrum.</i>	burg-eā-n	burg-eāņ-niņ

	<i>Singular:</i>	<i>Plural:</i>
1st Loc.	burg-eā-nt	burg-eāñ-niñ
2nd Loc.	burg-eā-čer	burg-eāñ-čer
Orig. followed by Postpositions	burg-eā lāgiñ etc.	burg-eāñ lāgiñ etc.

*Observations:*

1. The termination *ea*, characteristic of the 3rd Declension, chiefly in speaking, is not to be confounded with *ia* of the 2nd Declension; that is to say, many Nouns in *i* follow the 2nd Declension; hence they have in the stem *ia* by adding the characteristic *a* to the Nominative; *e.g.* "pātiki"=sinner; "pātikiäk"=to the sinner, is similar to "burgeäk"=to the boy, as regards termination. We can easily avoid this mistake of confounding the termination *ia* of the 2nd with the termination *ea* of the 3rd, if we recollect that all Nouns of this Declension must end either in *o* or in *eā* in the Nominative Singular. Although there is the above difference, as regards spelling in Latin letters, between Nouns in *i* of the 2nd Declension and Nouns of the 3rd Declension in the oblique cases, yet the pronunciation is nearly the same (and in Kanarese they would be written in the same way); because that *ea*, characteristic of the 3rd Declension, is pronounced not distinctly *ea* but as a sound between *ea* and *ia*, like *ya*. Nevertheless I prefer to write *ea* instead of *ia*, because thereby we distinguish it better from the 2nd Declension. At all events we must make the above difference, if not in pronunciation and writing, at least in our mind; because on it their different Declension depends.

2. The above 1st and 2nd rule (p. 26), *i.e.* that, if the oblique case or the derived Adjective has the termination *ea*, that Noun is of the 3rd Declension, cannot be taken *exclusively*, that is to say, cannot be understood thus: "when-ever the desinence *ea* occurs, only and always the 3rd Declension is thereby indicated. The reasons of this limitation are three: viz.

a) The termination *ia* occurs also in the 2nd Declension (see Observation 1.), and in the oblique cases of the Plural of the 1st Declension, if the Noun ends in *i* in the Nominative Singular: but this *ia* can be easily confounded with *ea*, nay, some might perhaps write both terminations by *ya*.

b) The termination *ea* (or *ya*) occurs also in the oblique cases of some Nouns of the 1st Declension; e. g. "čintna = thought; čintneāniñ = by thoughts. (See p. 18, Declension of the Plural.)

c) The Adjectives of three terminations have *ea* in the oblique cases of the Plural Feminine and sometimes also of the Singular (see below, Adjectives); e. g. boreaň āstriānk = to good women.

3. From this Declension chiefly, it appears that the Characteristic of the Declension is not always added to the pure Nominative. Sometimes the last vowel of the Nominative is changed before adding the Characteristic. Moreover a contraction often takes place before adding the Characteristic to the root (see p. 20, Note 1. and A. General Observations). The Dictionary shows, whether the Characteristic is to be added to the pure Nominative or whether a change is to be made. This second observation regards the other Declensions too.

4. In this Declension chiefly, attention is to be paid to the nasal sound; else the Gender is easily mistaken. Thus, if you do not pronounce the nasal sound of the Neuter Nominative Singular, they would think that it is Nominative Plural (e) etc.

### Exercises

#### *on the Third Declension.<sup>1)</sup>*

burgo = boy	nākāzālo = nonsense
bēñ = fear	kāido = duty
māg-ñeñ = prayer	hageñ = hatred
vāñto = part, division	suñeñ = dog

<sup>1)</sup> The Gender and the Original of the following Nouns may be known by the above rules.

beleñ = crop	kātār = cut
uśār = clever	puṇ = but
auñsāraso = hasty	distā = appears
āltzi = lazy	boreñ = well
mogāl = dear, merciful	meṭtā = is found
sāddāntz = always	dovor = keep
sāng = say	lip = be concealed

Tuzo bāu uśār burgo; puṇ mozo bāu āltzi. Suṇeāk beñ distā. Tò monis hageñ kártā. Auñsāraso burgo kām boreñ kartāgi? Āltzi monis beleñ kātartāgi? Ye burge sāddāntz nākūzālle sāngtāt. Ō mozo vāṇto, tò tuzo vāṇto. Uśār burgeānk inām meṭtā: āltzi burgeānk šikšā meṭtā. Bore burge monšānk mogāl; vāiṭ burgeānčer monis hageñ dovortāt. Māg-ṇeā vorvi monšānk kurpā meṭtā. Devā lāgiñ māg: tukā (*to you*) boro vāṇto meṭtolo (*ful.*). Tò burgo beñ liptā. Burgeānu, āplo (*own*) kāido kārā: auñ inām ditoloā.

#### § IV. Fourth Declension.

*Stem in i, or characteristic i.*

This Declension contains chiefly Nouns of the Feminine Gender.<sup>1)</sup> The termination of the Nominative is *i* (especially in Masculine Nouns), but it may be also a consonant. The termination *i* in the Nominative is found also in the 1st and 2nd Declension. Consequently there is no termination exclusively belonging to this Declension, as is the case in the 3rd and partially in the 1st Declension.

To know whether a Noun belongs to this Declension there are two ways: 1) the Vocabulary, 2) meaning and termination. As to the 2nd way, these rules may be laid down:

1. All Feminine Nouns ending in *i*, if not of the 1st Declension (as mostly), are of the 4th.
2. All Masculine Nouns ending in *i*, if of foreign origin, seem to follow more frequently this Declension; if of Kon-

<sup>1)</sup> Nouns of males, of occupations proper to men etc. are Masculine. I do not recollect now any Noun of Neuter Gender belonging to this Declension.



kani origin, more frequently follow the 2nd Declension; *e. g.* "Pātri"=father, and "mutsudi"=treasurer (Hindustāni word), are of the 4th Declension; "pātki"=sinner, is of the 2nd Declension. (The Masculine Nouns of this Declension end, usually, in i).

3. Feminine Nouns in iñ and n (by which termination n many Masculine Nouns are made Feminine) mostly follow this Declension; *e. g.* buiñ=earth, nāiñ=river, bāiñ=well, gārkārñ=house-wife.

4. All Feminine Nouns ending in a full consonant (without ŋ and ɳ), if not of the 1st, are mostly of the 4th Declension (very seldom of the 5th); *e. g.* ākānt=distress.

In this Declension (as in the 5th) the stem of the Singular is kept also in the Plural, except that it is made nasal.

This Declension is formed according to the general rule (A) namely:

#### *Singular.*

*Nominative*, as given in the Dictionary.

*Original* (stem ending in i), as given in the Dictionary.

*Dative*, add k to the stem.

*Accusative*, in animate objects as the Dative, in inanimate as the Nominative.

*Vocative*, as the Original.

*Instrumental*, add n to the stem.

*1st Locative*, add nt to the stem.

*2nd Locative*, add r or ɽar to the stem.

*Original* followed by *Postpositions*, as above.

#### *Plural.*

*Nominative*, add 'i' to the root.

*Original*, make nasal the characteristic, *i. e.* iñ.

*Dative*, add k to the stem of the Plural.

*Accusative*, in animate objects as the Dative, in inanimate objects as the Nominative.

*Vocative*, as the Original.

*Instrumental*, add *niñ* to the stem.

*1st Locative*, add *niñ* to the stem.

*2nd Locative*, add *čer* to the stem.

*Original* followed by *Postpositions*, as above.

1. *Example of an animate object.*

"Pādrī" = father; *stem*, "Pādrī".

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	Pādr-i	Pādr-i
<i>Orig.</i>	Pādr-i	Pādr-iñ
<i>Dat.</i>	Pādr-i-k	Pādr-iñ-k (=Pādrīñk)
<i>Accus.</i>	Pādr-i-k	Pādr-iñ-k (=Pādrīñk)
<i>Voc.</i>	Pādr-i	Pādr-iñ (or Pādrinu)
<i>Instrum.</i>	Pādr-i-n	Pādr-i-niñ
<i>1st Loc.</i>	Pādr-i-nt	Pādr-i-niñ
<i>2nd Loc.</i>	Pādr-i-čer	Pādr-iñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	Pādr-i lāgiñ etc. Pādr-iñ lāgiñ etc.	

2. *Example of an inanimate object.*

"Vāt" = candle; *stem*: "vāt-i".

<i>Nom.</i>	vāt	vāt-i
<i>Orig.</i>	vāt-i	vāt-iñ
<i>Dat.</i>	vāt-i-k	vāt-iñ-k
<i>Accus.</i>	vāt	vāt-i
<i>Voc.</i>	vāt-i	vāt-iñ (vātinu)
<i>Instrum.</i>	vāt-i-n	vāt-i-niñ
<i>1st Loc.</i>	vāt-i-nt	vāt-i-niñ
<i>2nd Loc.</i>	vāt-i-r (vātičer)	vāt-iñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	vāt-i kāḍe etc. vāt-iñ kāḍe etc.	

*Observations:* 1) In this Declension in the Nouns ending in *i* in the Nominative Singular, this *i* is to be cut off before adding the terminations *i*, *ik* etc. in order to avoid two *i*.

2) The Nouns of this Declension ending in *iā* retain mostly the nasal sound also in the other cases, much more distinctly than the nasal sound; *e. g.* of "burgeāñ" is kept in the Dative "burgeāñk". Hence, if we wish to comprehend all cases, we must say, that the characteristic of this Declension is *i* or *iā*.

### Exercises

#### *on the Fourth Declension.<sup>1)</sup>*

āvoi <sup>2)</sup> = mother	kuḍ = body
boiñ <sup>2)</sup> = sister	ākānt <sup>4)</sup> = distress
pādri = father	yēk = a, an, one
saserdot = priest	bāgivont = holy
čit = note	vātz = read
zār = fountain	āpoy = call
kāls = chalice	piḍest = sick

Āvoik dogi boiñi (*or* boiņeo) assāt. Moja gārā lāgiñ yēk sobit zār distā. Āmči kuḍ kumgārā vorviñ bāgivont zatā. Moji čit khāiñ assā?—Tuji čit tuje āvoi kāde assā. Ākāntint (*or* ākāntānt) Devā lāgiñ māg-ņeñ kār, ani tukā ādhār (*help*) meṭtolō. Pādrīk āpoy, moji āvoi piḍest. Saserdot Igārjent čit vātztā. Devāso (*divine*) mōg yeke zāri bāri (*fontis instar*). ātmeā bitōr (*in the soul*) zatā. Kuḍik tel lāi (*oil apply, anoint*). Bisp saserdotink benjer (*holy*) tel lāitā, ani Pāp Sāib Bispānk benjer tel lāitā. Āvoi duvek āpoitā; puñ tikā (*to her*) beñ distā. Deu monšānk sābār pañči (*many times*) āpoitā, puñ monis tāčeñ uttar (*his word*) āikanānt (*do not hear*).

<sup>1)</sup> All these Nouns are of the 4th Declension and their Original is formed regularly. The Gender is Feminine, unless the meaning requires Masculine Gender.

<sup>2)</sup> Āvoi follows the 1st Declension in the Plural. Pronounce v almost like u. See P. I.

<sup>3)</sup> Some decline it according to the 1st Declension in the Plural.

<sup>4)</sup> Some decline it according to the 2nd Declension.

## § V. Fifth Declension.

*Stem in u, or characteristic u*

A few Nouns belong to this Declension.

As far as I know, the Nouns belonging to this Declension, usually, are Feminine, unless the meaning requires the Masculine Gender; *e.g.* guru=priest; bāppu=paternal uncle.

The usual termination of the Nominative is u or ʏ; but this ʏ or u may be found also in other Declensions. Moreover there may be a few Nouns ending in a consonant, of this Declension. It seems to me that Feminine Nouns ending in u or ʏ are of the 4th Declension, or sometimes, of the 1st; Masculine Nouns in u belong to the 2nd, sometimes to the 4th. I do not recollect any Neuter Noun following this Declension.

To determine whether a Noun belongs to this Declension, we may lay down these rules in addition to what is given in the Dictionary.

1. The Feminine Nouns ending in u or ʏ follow sometimes the 1st, more frequently the 4th Declension; *e.g.* "sūru, -re"=toddy; "suru, -ruve"=beginning, are of the 1st, "västy"=thing, is of the 4th Declension.

2. Among Masculine Nouns ending in u or ʏ some follow the 4th, some the 2nd Declension; *e.g.* "bāppu" is of the 4th, "duḍḍu" is of the 2nd Declension.

Perhaps no Masculine Noun ending in "ʏ" follows this Declension.

3. Neuter Nouns ending in ʏ or uñ follow the 2nd Declension, not the 4th.

This Declension is formed according to the general rule (A), except that in Nouns ending in u or ʏ before adding the characteristic u, the u or ʏ of the Nominative is cut off in order to avoid uu or ʏu, for the sake of euphony.

*Singular.*

*Nominative*, as given in the Dictionary (usually u or ʏ).

*Original*, u (given in the Dictionary).

*Dative*, add *k* to the stem.

*Accusative*, in animate objects as the *Dative*, in inanimate objects as the *Nominative*.

*Vocative*, as the *Original*.

*Instrumental*, add *n* to the stem.

*1st Locative*, add *nt* to the stem.

*2nd Locative*, add *r* or *čer* to the stem.

*Original* followed by *Postpositions*, "lāgiñ" etc., as above.

### *Plural.*

*Nominative*, add *u* to the root.

*Original*, make nasal the characteristic of the *Singular*.

*Dative*, add *k* to the stem of the *Plural*.

*Accusative*, equal to the *Dative* or to the *Nominative*, as above.

*Vocative*, as the *Original*.

*Instrumental*, and *1st Locative*, add *niñ* to the stem.

*2nd Locative*, add *čer* to the stem.

*Original* followed by *Postpositions*, as above.

### 1. *Example of an animate object.*

"Guru" = priest (pagan); stem: "guru".

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	gur-u	gur-u
<i>Orig.</i>	gur-u	gur-uñ
<i>Dat.</i>	gur-u-k	gur-uñ-k
<i>Accus.</i>	gur-u-k	gur-uñ-k
<i>Voc.</i>	gur-u	gur-uñ, (guruno)
<i>Instrum.</i>	gur-u-n	gur-uñ-niñ
<i>1st Loc.</i>	gur-u-nt	gur-uñ-niñ
<i>2nd Loc.</i>	gur-u-čer	gur-uñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	gur-u lāgiñ etc.	gur-uñ lāgiñ etc.

1. *Example of an inanimate object.*

"Vāstu" = thing.

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	vāstu	vāstu
<i>Orig.</i>	vāst-u	vāst-uñ
<i>Dat.</i>	vāst-u-k	vāst-uñ-k
<i>Accus.</i>	vāst-u	vāst-u
<i>Voc.</i>	vāst-u	vāst-uñ, (vāstuno)
<i>Instrum.</i>	vāst-u-n	vāst-u-niñ
<i>1st Loc.</i>	vāst-u-nt	vāst-u-niñ
<i>2nd Loc.</i>	vāst-u-čer	vāst-uñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	vāstu kāḍe etc.	vāst-uñ kāḍe etc.

In this Declension there are many Nouns ending in "g" in the Singular and "u" in the Plural; consequently these Nouns have different accent in the Singular and in the Plural. See P. I. Ch. II.

**Exercises**

*on the Fifth Declension.*

guru = priest ( <i>m.</i> )	kharo (kharots) = true
kāzu = cajou ( <i>f.</i> )	foṭkiro = deceiving
vāstu = thing ( <i>f.</i> )	foṭāi = deceive
hostu = host ( <i>f.</i> )	lók, -a = people ( <i>m.</i> )
beṭāi = offer	sākāṭ = all

Annas Judevānsō guru zāun vortavatalo. Konsekrār kele hostunt ani konsekrār kele kalsint sāglo Sōmi Jezu Krist assā. Devā thāiñ (*in God*) sākāṭ boreo" vāstu assāt. Dayā kārñ (*please*) makā yēk kāzu ḍi. Kharots saserdot lókā pāsun sakriṭis beṭāitā ani Devā lāgiñ māgtā: foṭkiro saserdot lókāḱ foṭāitā.

§ VI. Declension of Proper Nouns.

The Declension of Proper Nouns is not different from the Declension of Common Nouns; for, all Proper Nouns are declined according to one of the given Declensions. But this is peculiar to them, that some Proper Masculine Nouns follow

the 1st Declension, whereas Common Nouns of the 1st Declension are Feminine; moreover many Masculine Proper Nouns follow the 4th or 5th Declension, and a few Feminine Proper Nouns follow the 2nd Declension; whereas no Feminine Common Noun follows the 2nd Declension.

To determine to which Declension a given Proper Noun belongs, we may say thus:

# I. Baptismal Names.

1. *Names of Males.* The greatest part of them follow the 2nd Declension, or more distinctly, if they end in *e*, they follow the 1st Declension, *e.g.* Zoze=Joseph, if they end in *o*, the 3rd, *e.g.* Lorso=Lawrence; if they end in *i*, mostly the 4th, *e.g.* Joki=Joachim; if they end in *u*, the 5th, *e.g.* Gabru=Gabriel; as, often, also if they end in *auñ*, *e.g.* Juāuñ=John. The others seem to follow the 2nd Declension; yet there are some, among these, which do not follow the 2nd; *e.g.* Mingel, Mārtin, Anton, Manuel, are of the 4th Declension.

## 2. *Names of Females.*

a) *Names of married or grown up females.* The greatest part of them follow the 1st Declension, or, more distinctly, those in *a* or *e* follow the 1st; of those in *i* some follow the 4th, some the 1st, those in *u* follow mostly the 5th; those in *auñ* seem to follow more frequently the 2nd, those in *eñ*, follow the 3rd Declension; of those in a consonant, some follow the 1st, some the 4th (seldom the 2nd).

b) *Names of girls.* As girls are considered in grammar as Neuter, hence also their Christian names are considered as Neuter, and mostly follow the 2nd Declension. Thus "Māri"=Mary, if used for a woman, is of the 1st Declension, if used for a girl, is of the 2nd; *e.g.* O Mary="Mārie" in the 1st case, "Māriā" in the 2nd. There are a few names of girls not according to this rule. In the Dictionary the most common baptismal names are put with the sign of their Declension.

## II. Family-Names.

1. The (Portuguese) family-names, used now among natives here, generally follow the 2nd Declension; *e.g.* Suz, -a, Brit, -a, etc. A few names are not of the 2nd Declension; *e.g.* "Koelh" (or better "Kuel") is of the 4th.

Moreover in familiar conversation family-names applied to women take the termination of the Feminine *ãn* or *in* or *n*; *e.g.* Suzin, Kuelin *etc.*

2. Foreign family-names (not Portuguese) follow, it seems to me, more frequently, the 2nd Declension. Yet analogy with the Declension of Common Nouns and euphony may require another Declension. Thus "Pagāni" is of the 4th, according to the rule laid down in the 4th Declension.

If the Christian and family-names are joined, only the 2nd is declined; *e.g.* "Pedru Souzāk". The same happens, if the family-name is preceded by some title, *e.g.* Pādri Pagānik = "to Fr. Pagani"; so also in other names, *e.g.* Šesar Augustā-čeñ forman = the order of C. Augustus.

Finally in Christian and also family-names we must distinguish the full pronunciation and writing from the vulgar and shortened pronunciation, *e.g.* Bonaventur, shortened Intru.

## III. Names of Towns, Villages *etc.*

These Nouns more commonly are not declined; *e.g.* "auñ Kođiāl vetāñ = I go to Mangalore. Yet if the Proper Nouns of places do not end in u or i (perhaps āi), it seems allowed also to decline them; *e.g.* "auñ Kođiālak vetāñ = I go to Mangalore. But it does not seem usual to say: auñ Bombāiak vetāñ or Jeppuak vetāñ.

IV. Names of Mountains, Rivers, Kingdoms *etc.* seem to be declined according to the general rules of Declensions; yet about this point a more particular rule cannot at present be formed. *Examples:* Europānt = in Europe, Indiānt = in India, Himālayāčer = on the Himalaya.

Names of places are very often followed by "moļļo = said", (so called); *e.g.* "Rom moļļo šerānt" = in the town called Rome, instead of "Romā šerānt." If



they are followed by *šer* or *gānā* and the like, it seems allowed to put the Proper Noun of place in the pure Original, e.g. "Roma šerānt," and so also in other examples, if euphony allows it; or more generally, if a Proper Noun is followed by an apposition, this only may be declined, and the Proper Noun left in the Original, or simply, in its primitive form; e.g. "Israel, moje porječer, rasvojīkālī kār" = reign upon my people Israel.

### C. Observations about Declensions.

1. Omitting the minute things said in each Declension, we may now by one general rule know which Nouns chiefly belong to each Declension.

- a) Feminine Nouns ending in the Nominative Singular in *a* or *ai* are of the 1st Declension.
- b) Nouns in *ap* and *pon* are of the 2nd Declension.
- c) Nouns in *auñ* or *ouñ* are mostly of the 2nd, seldom of the 1st or 5th Declension.
- d) Feminine Nouns in *i* are of the 1st, or of the 4th Declension.
- e) Masculine Nouns in *i* are of the 2nd or of the 4th Declension.
- f) Neuter Nouns in *iñ* are of the 2nd Declension.
- g) Feminine Nouns in *iñ* are of the 4th Declension.
- h) Feminine Nouns in *u* (or *u*) are of the 1st or of the 5th Declension.
- i) Masculine Nouns in *u* (or *u*) are of the 2nd or of the 5th Declension.
- j) Neuter Nouns in *uñ*, preceded by a consonant, are of the 2nd Declension. Nouns in *uñ*, preceded by a vowel, may be of any Gender and of the 1st, 2nd, or 5th Declension.
- k) Nouns in *o* are of the 3rd Declension.
- l) Nouns in *e* (Proper Nouns) are of the 1st Declension.
- m) Nouns in *eñ* are of the 3rd Declension.
- n) Nouns ending in a consonant are, if Feminine, of the 1st, or of the 4th, seldom of the 5th; if Masculine, mostly of the 2nd; if Neuter, of the 2nd Declension.

- o) Nouns having in the termination of the oblique cases or in the derived Adjectives e, are of the 1st; having a, of the 2nd (or also of the 3rd, as sometimes ea is pronounced as a); having ea, very often of the 3rd; having i, of the 4th; having u, of the 5th.

2. The nasal sound n which is found in many Nouns in the Nominative (and Accusative, often), undergoes many changes in the oblique cases; the chief changes are these: in Neuter Nouns in uñ, or iñ, this ñ is lost; in Feminine Nouns of the 4th Declension it is kept; in Nouns ending in auñ or ouñ of the 2nd Declension it is changed into a v; in Nouns in auñ or ouñ of the 1st Declension it is changed sometimes into v, sometimes into n. *Examples:* goruñ, gorua (or goruva) = cattle (*n.*); dudiñ, dudia = pumpkin (*n.*) (but Plural Nominative, of course, dudiāñ); nāiñ, nāyñ = river (*f.*); devāsāuñ, devās-āva = devotion (*n.*); māṭouñ, māṭava = shed (*m.*); māuñ, māve = scar; dāuñ, dāune = running, turn (*f.*). Many other things to be said about this ñ will be explained more conveniently elsewhere.

3. The Latin Prepositions are not all translated in the same way: some are translated by Konkani suffixes, some by true Postpositions. The first are *per*, *in*, *super* and similar Prepositions having about the same meaning as these three. The 1st is translated by n (*Instrum.*), the 2nd by nt (*1st Loc.*), the 3rd by r (*2nd Loc.*). Probably, that n formerly was a true Postposition "an", that nt also was "ant"; the 3rd is shortened perhaps from "voir = upon". These two an and ant joined to the Noun, lost the vowel and became n, nt (see page 14 *n.* 1 of the text). Only these Postpositions (which might be better called suffixes as forming a peculiar case) drop the initial vowel (an = n, ant = nt), if joined to the Original or pure stem; so, "mezā-ant = mezānt *etc.* (See *ibid.*) The Postpositions which are added as a separate word, do not drop any vowel; *e. g.* yēkavorsā ādiñ = before one year.

The second kind of Prepositions are all other Prepositions different from these three. Nay, even these three may be translated by some true Konkani Postpositions to be written as a separate word. (See pp. 12 and 18.) The Postpositions of the 2nd kind are chiefly these: *vorvi*=by; *lāgiñ*, or *kāḍe*=close, at; *pāsun*=on account of, for; *ādiñ*=before; *višiānt*=about, (Lat. *de*); *mukār*=in face, before (Lat. *coram*); *sākāl*=under; *voir*=upon; *pāṭleān*=behind, *etc.*

4. As in Latin, there are some irregular Nouns; some used chiefly or only in the Singular, *e.g.* "*kurpā*=grace", "*lók*=people"; some used only in the Plural, *e.g.* "*kārkār*", some heteroclite, *e.g.* *āvoi* of the 4th Declension in the Singular, of the 1st in the Plural; some declined a little irregularly, *e.g.* *mālāi*, *māli*=story; but as I do not recollect them all at the present, they will be put in the Dictionary, as they occur. Here I put down only those which now occur to my mind besides the indicated ones.

a) Nouns of the 1st Declension ending in *a* are seldom used in the Plural (see p. 15, para. 7); yet some of them may be used, at least, in some cases of the Plural; *e.g.* "*čintna*=thought" is not used in the Nominative Plural, but is used in the Dative and Instrumental: "*čintneānk*, *čintneāniñ*".

b) "*Monis*=man (*homo*), if used for a woman is Neuter; then, commonly, it is joined to "*bāil*=woman", *bāil-monšan*=women (low expression).

c) Some other Nouns used only or chiefly in the Plural are "*dāgd*, *-añ*=sufferings" (*m*); "*dāg*, *-añ*=vaccine matter" (*m*) *etc.*

d) Some may be declined according to one or according to another Declension; *e.g.* "*kīḍ*=insect" is of the 2nd, "*kīḍo*" of the 3rd Declension. Some say that "*kīḍ*" means a smaller insect, and "*kīḍo*" a bigger one. So also "*ākānt*=distress" is of the 4th or of the 2nd Declension, *ad libitum*.

e) Some Nouns form the Original from the Nominative in a rather different from the common way: these are chiefly some

Nouns ending in *āi*; e. g. “*mālāi*=story” and “*vaļāi* = white ant”; Original: “*mālīe, vaļīe*”. Moreover “*vaļāi*” means one white ant or more; it has no Plural form. *Bāpui*, if applied to God is changed into “*bāp*.” It may be declined in two ways, i. e. “*bāpa, bāpāk*” etc. or “*bāpai, bāpaik*”, etc.

5. There are some Nouns which may be applied to males and females together, as in Latin *homo*; e. g. *primi homines* (Adam and Eve). Those Nouns, if used to signify males and females at the same time, are often put in the Neuter Gender, although generally used as Masculine. These Nouns seem to belong only or chiefly to the 2nd Declension; e. g. “*monis*”, pl. “*monšaṇ*”; although, if used in a general meaning, it has “*monis*” (*m.*) also in the Plural.

6. As regards accent, the terminations *ia, ea, eo, io* (or *ya, yo*) which occur in the Declensions have the accent upon a and o, although diphthongs: if written with Kanarese letters, they would not be diphthongs, because they should be written *yo, ya*; but *y* is not a vowel. This must be understood also of such terminations of the Adjectives. (See following Art. 2.) Thus: “*burgea*”, *pātkia*”, *rāṇio*”, *boreo*” etc.

What has been said above, (Observation 1), that e. g. Feminine Nouns in *i* are of the 1st or of the 4th, must not be understood thus: “it is free to decline them according to the 1st or according to the 4th,” but thus: “some are of the 1st, some of the 4th Declension.”

## Art. II. Gender of Nouns

There are three Genders in Konkani viz. Masculine, Feminine and Neuter.

The Gender may be known either by the termination or by the meaning.

### I. From the meaning:

#### Masculine

1. All names (Proper or Common) of men and of offices peculiar to men are Masculine.

*Exceptions:* a) Small children are considered as Neuter; so also the Noun "Burgeñ"=child.

b) If the Noun expressing some office of man, is used figuratively and it was originally Neuter, it remains Neuter, also if it is used figuratively; e.g. "Pāp sāib amčeñ mostak" = *Pontifex est nostrum caput*.

2. The names of male animals are Masculine.

*Exceptions:* a) If sex is not taken into consideration, animals are considered as Neuter.

b) The names of some animals are always Feminine or Neuter. (See below *Notes* 3-4, pages 46, 47).

3. Names of hills, mountains, seas, months and days of the week are also Masculine.

4. Nouns of false gods, of devils and of heavenly bodies are Masculine.

*Exception:* Neketru = star, is Neuter.

#### \*Feminine

1. The names (Proper or Common) of women and of offices peculiar to women are Feminine.

*Exceptions:* a) Names of women in speaking to them, or of them, by those who consider themselves equal or in some way superior to them, are considered as Neuter. Thus a boy says of his small sister "teñ khäiñ geleñ? = where did it go?" So a man speaking of a Paria woman, uses the Neuter Gender.

b) Nouns of women before puberty or marriage, are Neuter; but if they speak of themselves in First Person, they use the Feminine Gender.

c) Ūduñ = girl, is always of Neuter Gender.

2. Nouns of female animals are also Feminine.

*Exception:* There are some names of animals which are always of Masculine or Neuter Gender. (See below *Notes* 3-4, pages 46, 47).

3. Names of rivers are also Feminine.

### Neuter

1. Names of kingdoms, cities, winds, ships, are Neuter. Also
2. The above exceptions;
3. Names of fruits (with many exceptions);
4. The diminutives (in *er* and *āt*).

## II. From the termination:

### Masculine

1. All Nouns ending in the Nominative Singular in *o* are Masculine.
2. Nouns in *ai* or *i* having the characteristic *a* (2nd Declension), are Masculine.

### Feminine

1. Nouns ending in the Nominative Singular in *a*, are Feminine, provided they are of Konkani origin.

*Exceptions:* “*vora* = four Rupees”; “*loṭṭebīra* = quack”; “*kullā* = dwarf”, and perhaps a few others are Masculine.

2. Nouns ending in *ai*, *i*, *u*, *ū* or in a consonant, with the characteristic *e*, are also Feminine.

### Neuter

1. Nouns ending *pon* are always Neuter.
2. Nouns ending in *ap*, *iñ* and *uñ* preceded by a consonant, are also mostly or always Neuter, at least, if they have the characteristic *a*, *i.e.* if they are of the 2nd Declension.

*Exceptions:* “*santap*, -*a* = affliction”; “*gusāp*, -*a* = confusion”, and perhaps a few others are Masculine.

3. Mostly also, foreign Nouns not inflected according to the idiomatical Konkani sound, chiefly if they end in a consonant, are Neuter.

4. All Common Nouns ending in *eṣ*, (which may be true Nouns or the Infinitives of Verbs used as Substantives) are Neuter.

As it appears from the above rules, the Gender of many Nouns may be known also by the characteristic alone, *i.e.* the

characteristics *e, i, u* (1st, 4th and 5th Declension) are, mostly, a sign of Feminine Gender, if meaning does not require another Gender; the characteristics *a* and *ea* (2nd and 3rd Declension) are a sign of Masculine or Neuter Gender.

If we consider the characteristics *a* and *ea* together with the termination of the Nominative, then we may say thus: as to *a*, if the Nominative ends as above (*n. 2. Neuter*), *a* is a sign of Neuter Gender; if it ends in *ai* and *i*, mostly is a sign of Masculine Gender; if it ends in some other vowel or in a consonant, that Noun having the characteristic *a* may be still Masculine or Neuter. As to *ea*, if the Nominative ends in *o*, it is a sign of Masculine Gender; if in *eñ*, Neuter Gender is indicated.

The characteristic can be easily known considering the termination of any oblique case of the Singular, as regards 1st, 2nd and 3rd Declension, and in the 4th and 5th Declension, considering also the oblique cases of the Plural; because the characteristic of one Declension appears different from all characteristics of the other Declensions in the Singular of the 1st, 2nd and 3rd Declension; as to the Plural, it appears different only in 4th and 5th Declension; because in these two Declensions the characteristic of the Singular is kept also in the Plural.

The Accusative sometimes is equal to the Nominative; then it cannot be considered, in order to find the characteristic.

1) If the meaning requires Masculine Gender, as shown before, the termination cannot be taken into consideration; *e. g.* *Zozo* = Joseph, is Masculine; although it has the characteristic "*o*".

2) In this matter of Gender the chief difficulty regards only the 2nd Declension. For, the first Declension has only Feminine Nouns, the 3rd only Masculine in "*o*", and Neuter in "*eñ*", the 4th and 5th mostly Feminine Nouns.

3) Although the above rules about male and female animals is right, if we consider the matter generally and "in abstracto", yet in particular cases it may be exposed to many objections. Hence we might perhaps say better so: Male animals have often a name of Masculine termination, female animals have often a name of Feminine termination; *e. g.* "*bokdo*" = mutton; "*bokdi*" = sheep; in this case there is no difficulty. Often there is also a name used both for

male and female; such a name is often of Neuter Gender; e.g. "supēñ = dog" (male or female); but sometimes the names of male or female animals have a termination not agreeing with their natural Gender; e.g. "kolgeñ = bitch" (n.), and then their Grammatical Gender follows the termination, although meaning would require another Gender. Sometimes animals have a name, the termination of which does not require a certain Gender; in this case, more commonly these names are Neuter. If in this last case, you want to express male or female, I would add "dañleñ" or "bāñleñ".

*Examples:* "gōḍo = horse" (m.), "gōḍi = mare"; "supēñ = dog" (n.), "peṭo = male dog" (m.), "kolgeñ = female dog, bitch" (n.); "māzar = cat" (n.), "bokol = male cat" (m.); "asvel = bear" (n.), "dañleñ asvel = male bear", "bāñleñ asvel = female bear". See also the following Observation:

4) There are some names of animals, (as stated above) which have only one termination for the different genders, as in Italian "*oca*" which may mean either male or female. Among these Nouns some have the termination of the Masculine Gender, and are considered as Masculine; some have the termination of the Feminine, and are considered as Feminine, and some have the termination of the Neuter Gender, and are considered as Neuter. In order to distinguish male from female the words "dañlo = male", and "bāñlo = female" are prefixed to these Nouns, as in Italian we say *oca maschio*, *oca femmina*, with the difference that in Konkani the words *dañlo* and *bāñlo* take the terminations of the Adjective and agree with the corresponding Noun; e.g. "pārvo = pigeon" has the termination of Masculine; hence "cock-pigeon = dañlo pārvo"; "hen-pigeon = bāñlo pārvo". So: "girboji = sparrow", this is Feminine; hence "cock-sparrow = dañli girboji", "hen-sparrow = bāñli girboji"; "ḍōnk = crane," is Neuter; hence: "male crane = dañleñ ḍōnk", "female crane = bāñleñ ḍōnk." These names are called Epicene, i. e. common to both sexes.

5) There may be some exceptions more against the above rules of the text. Only here must be well remarked, that, as the meaning sometimes must be considered in order to establish the Gender, and not the termination (see Note 1); so on the other hand sometimes the termination must be considered, not the meaning. Thus, although, e.g. names of kingdoms are usually of Neuter Gender (see above), yet if the name of the kingdom has a termination and a characteristic of Feminine Gender, e.g. of the 1st or of the 4th Declension, that Noun is Feminine; thus "India, -di = India" is of the 1st Declension; "Itali", is of the 4th, consequently they are Feminine. So also there are some diminutives ending in "ki", or "i"; e.g. "pāḍki" = small cow; "guḷo = ball", "guḷi = small ball (shot)"; these Nouns are not Neuter, but Feminine. With this limitation the above rules must be understood.



## CHAPTER II. ADJECTIVES

I divide this chapter into three articles: 1) Adjectives in general; 2) Adjectives in particular; 3) Degrees of Adjectives.

### Art. I. Adjectives in General

#### § I. Common Adjectives

There are two kinds of Adjectives in Konkani.

1. Some have three terminations *o*, *i*, *ea* for the three Genders in the Nominative Singular, viz. *o*, *i*, *ea*, as in Latin *us, a, um*; e.g. *boro, bori, borea* = *bonus, bona, bonum*.

2. If the Adjective terminates with a consonant or with any other vowel than *o*, it has only one form in the Nominative Singular.

The first kind of Adjectives is easy and fixed; but the second kind seems to be still vague.

Let us now see how they are declined. In order to learn this, we have to distinguish the first kind from the second kind of Adjective, and again in each kind we have to distinguish the case in which they are true Adjectives from the case in which they are like Pronouns; e.g. in the sentence "God is good", *good* is a true Adjective. In the other sentence: "God gives reward to the good" *good* is like a Pronoun, namely instead of *good man*.

The first kind of Adjectives, if they are true Adjectives, are declined as follows: in the Masculine, they have only two cases, viz. Singular Nominative *o*, oblique cases *ea*; Plural Nominative *e*; oblique cases *eañ*, just according to the 3rd Declension. In the Feminine, as in the Masculine, they have only two cases, viz. Singular Nominative *i*, in the oblique case change that *i* into *e*; Plural Nominative change *i* into *eo* or *yo* in the oblique cases *eañ*, namely almost according to the 1st Declension, except that instead of *ie* there is *e*, and instead of *o* there is *eo*.

This rule is to be applied whether the Adjective be attribute as "the merciful God has forgiven you" or predicate as "God is merciful".

If the Adjectives are used as Pronouns, then they are declined like Nouns of the 3rd Declension.

Usually if the Adjectives are used as Pronouns, they are used in the Masculine Gender; hence they are declined as the Masculine of the 3rd Declension. Yet if they be used, (1) in the Feminine, or (2) Neuter Gender, then they should be declined in the first case as Nouns of 1st Declension, and in the second case as Neuter Nouns of the 3rd Declension.

The second kind of Adjectives must be subdivided into Adjectives 1) ending in a consonant, or 2) ending in a vowel, except *o*.

The Adjectives ending in a consonant, if they are used as true Adjectives, seem to be declined only in the oblique cases, namely they take *a* for the Masculine and Neuter; *e* for the Feminine in the Singular; and *añ* for the Plural in all Genders.

1. Sometimes people use 'ea' in the Feminine Singular instead of 'e', and 'e' instead of 'ea'.

2. It seems to be allowed to use the Adjectives ending in a consonant as indeclinables.

3. Some Adjectives, e.g. "bhāgīvānti=holy", take 'i' in the oblique case of the Feminine instead of 'e'; e.g. "bhāgīvānti Māri=holy Mary".

The Adjectives ending in a vowel, except *o*, are not declined at all.

If these second kind of Adjectives are used as Pronouns, then the Adjectives ending in a consonant are declined like Nouns of the 2nd Declension. If they end in a vowel, except *o*, they are not declined at all.

*Exception.* The Neuter Nominative Plural, which should be *añ*, in this last case, (viz. if the Adjectives ending in a consonant, are used as Pronouns), is often equal to the Masculine; e.g. "sāktā = omnes et omnia." Yet we could say also "sāktāñ = omnia." Nay it seems better.

These rules are to be applied also to the Adjective, corresponding to the Genitive (see below).

*Examples.*

1. a) First kind of Adjective: boro = good, *bonus*.

*Singular:*

*Plural:*

<i>Nom.</i>	boro monis	bore monis
<i>Orig.</i>	borea" monša	boreaň monšāñ
<i>Dat.</i>	borea monšāk	boreaň monšāñk
<i>Accus.</i>	borea monšāk	boreaň monšāñk
<i>Voc.</i>	borea monšā	boreaň monšānu
<i>Instrum.</i>	borea monšān	boreaň monšāniñ
<i>1st Loc.</i>	borea monšānt	boreaň monšāniñ
<i>2nd Loc.</i>	borea monšāčēr	boreaň monšāñčēr
<i>Orig. followed by</i>	borea monšā lāgiñ <i>etc.</i> boreaň monšāñ lāgiñ <i>etc.</i>	
<i>Postpositions</i>		

- b) Bori = *bona*; bori āstri = good woman.

<i>Nom.</i>	bori āstri	boreo" āstrio"
<i>Orig.</i>	bore āstrie	boreaň āstreañ
<i>Dat.</i>	bore āstriek	boreaň āstreāñk
<i>Accus.</i>	bore āstriek	boreaň āstreāñk
<i>Voc.</i>	bore āstrie	boreaň āstreānu
<i>Instrum.</i>	bore āstrien	boreaň āstreāniñ
<i>1st Loc.</i>	bore āstrient	boreaň āstreāniñ
<i>2nd Loc.</i>	bore āstriečēr	boreaň āstreāñčēr
<i>Orig. followed by</i>	bore āstrie kāde <i>etc.</i> boreaň āstreāñ kāde <i>etc.</i>	
<i>Postpositions</i>		

- c) boreñ = *bonum*; boreñ balseñ = good baby.

<i>Nom.</i>	boreñ balseñ	boriñ baliñ
<i>Orig.</i>	borea" balsea"	boreaň balseañ
<i>Dat.</i>	borea balseāk	boreaň balseāñk
<i>Accus.</i>	borea balseāk	boreaň balseāñk
<i>Voc.</i>	borea balseā	boreaň balseānu
<i>Instrum.</i>	borea balseān	boreaň balseāniñ
<i>1st Loc.</i>	borea balseānt	boreaň balseāniñ
<i>2nd Loc.</i>	borea balseāčēr	boreaň balseāñčēr
<i>Orig. followed by</i>	borea balseā lāgiñ <i>etc.</i> boreaň balseāñ lāgiñ <i>[etc.]</i>	
<i>Postpositions</i>		

## 2. Second kind of Adjectives

Vōḍ=large; vōḍ gār=large house.

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	vōḍ gār	vōḍ gārāñ or vōḍañ gārāñ
<i>Orig.</i>	vōḍa gāra	vōḍañ gārāñ
<i>Dat.</i>	vōḍa gārāk	vōḍañ gārāñk
<i>Accus.</i>	vōḍ gār	vōḍ gārāñ or vōḍañ gārāñ
<i>Voc.</i>	vōḍa gārā	vōḍañ gārānu
<i>Instrum.</i>	vōḍa gārān	vōḍañ gārāniñ
<i>1st Loc.</i>	vōḍa gārānt	vōḍañ gārāniñ
<i>2nd Loc.</i>	vōḍa gārāčēr	vōḍañ gārāñčēr
<i>Orig. followed by</i>	vōḍa gārā kade etc. vōḍañ gārāñ kade etc.	
<i>Postpositions</i>		

In this example in the Singular Accusative, I put "vōḍ" not "vōḍa", though it is an oblique case, because, if the Accusative of the Noun is equal to the Nominative, the Adjective too must be equal to the Nominative.

In a similar way you may decline "sākāt vāt=all way," of Feminine Gender, namely: *Nom.* sākāt vāt; *Orig.* saktō vāṭe, etc.

There is no need of putting an example of an Adjective ending in a vowel different from o, as it does not undergo any change, nor is there need of putting an example of the Adjective as a Pronoun, as there is no difficulty.

How to form Adjectives, will be shown in the Appendix to this II. Part; now it is enough to say that a great many Adjectives are derived from Nouns by adding to the stem so, cīñ, čēñ, (*us, a, um* of the Latin) or lo, li, leñ; e.g. souñsār = world, souñsārāso = worldly; mōg=love or charity, mōgāso = charitable (*fem.* mōgāči, *neutr.* mōgāčēñ).

### § II. Adjectives corresponding to the Genitive.

The most simple way of making this Adjective or Genitive is this: Make of the English Genitive an Adjective of three terminations by adding to the stem of the Singular, if the Genitive is Singular, or to the stem of the Plural, if the Geni-

tive is Plural, so, *ei*, *ce* (or seldom, *lo*, *li*, *leñ*), and let this new Adjective agree in gender, number, and case with the Noun governing the English Genitive; *e. g.* the Love of God = "Devăso mōg = Divine Love"; "the stones of the house = gărăče fător", "the stones of the houses = garănče fător"; "the master of the boys = burgeănso mēstri", "the masters of the boy = burgeăche mēstri" *etc.*

*Observations.*

1. If the Genitive is a Noun with an Adjective, the Noun only takes the terminations *so*, *ei*, *ceñ* and the accompanying Adjective is to be put in the case required by the concord (Vide Syntax). Yet, if the Noun governing the Genitive is in the Nominative, and, consequently, the Noun in the Genitive is to be changed into an Adjective of Nominative Case, the accompanying Adjective, if it is an Adjective of three terminations, must be put in the oblique case of the Singular, if the Genitive converted into Adjective was Singular; Plural, if the Genitive was Plural; of the Masculine or Neuter or Feminine Gender, according to the Gender of the Noun, Genitive converted into Adjective; *e. g.* "the custom of all good men = sāktañ boreañ monšănči dastur"; here, grammatically we should say: "bori monšănči dastur"; yet such is not the custom. For the same reason we must say "ađvarlelea rukăčiñ foļañ = the fruits of the prohibited tree", instead of "ađvarleliñ rukăčiñ foļañ". In this point the Genitive follows the rule of the Substantives more than the rule of the Adjectives; because if we consider "monšănči" and "rukăči" as Nouns in the oblique case, we should say truly "boreañ" and "ađvarlelea." It seems to me that this rule is in some way to be observed also with Adjectives of one termination; *e. g.* "sămestañ rukănčiñ foļañ = the fruits of all trees"; "sămestañ" is an oblique case.

2. If the Adjectives are used like Pronouns, and they are put in the Genitive, then they take the terminations *so*, *ei*, *ceñ*, just as if they were Substantives; *e. g.* "the way of the wicked = kotteponăñso mărog".

3. Sometimes the Genitive is not changed into an Adjective, but the pure stem is used; in this case, it seems, that the stem should be put before the governing Noun; *e.g.* "Devā (or Devāči) kurpa=the grace of God". This is the pure Genitive of which I said above, that it occurs sometimes.

4. If there are many Genitives, then, if they are, I may say, parallel, viz. all governed by the same name, only the last Genitive usually is changed into an Adjective, though it is no mistake if you change all into Adjectives; *e.g.* "the duty of the mother and father=āuoi bāpāso kāido", instead of "āuoi ani bāpāso kāido". If only the last Genitive takes the terminations of the Adjective, usually the Conjunction "ani=and" is omitted.

If the Genitives are subordinate one to the other, *i.e.* if the 1st Genitive is governed by a word, the 2nd Genitive is governed by the first *etc.*, usually all are changed into Adjectives, although sometimes only the last Genitive is made Adjective; *e.g.* "the Feast of the Sacred Heart of Jesus=Somia Jezu Kristācheñ Kalzācheñ fest", or "Somia Jezu Kristā Kalzācheñ fest"; or, as some people say: "Somia Jezu Kristāča Kalzācheñ fest".

5. What I said above, (p. 49) viz. that the Adjectives take sometimes 'e' or 'ea' indifferently in the oblique cases, is to be applied to these Adjectives too. So "Devāchea Māyek" or "Devāche Māyek=to the Mother of God", "mōgāche burgeāk" or "mōgāchea burgeāk=to the dear child."

6. Many Verbs are compounded with a Substantive and a Verb, which consequently require the Genitive; *e.g.* "love=mōg kār=make charity, make love"; hence "love God" is translated as if it were in English "make the love of God=Devāso mōg kār". But not all Verbs compounded of a Verb and a Substantive require the Genitive. The meaning must be consulted, or better, translate literally in English the Konkani Verb, and then see whether it would require the Genitive; *e.g.* "molāk kāne=buy," literally: "take at

price"; it does not govern the Genitive; because, we should say in English: "take at price a book", *not* "take at price of a book". In the Dictionary it is shown whether a Verb governs this Genitive, by the sign *G.* = Genitive, with *m.* or *f.* or *n.* (= *masculine, feminine, neuter*) joined, to show the gender of the Noun, united to the Verb; because the Genitive must agree in gender etc. with the Noun. Yet in many cases this rule, *i.e.* of these Compound Verbs, is not observed; *e.g.* "to pātkāñ kumzār zatā=he confesses his sins", instead of "pātkāñčeñ kumzār zatā".

7. This Genitive or Adjective in *so, āi, čāñ* is not only used in cases in which in English there would be a Genitive, but also in many other cases, as use will teach you; *e.g.* "dusrcāñso rāg āilā="anger against others came", literally: "anger of others came" *etc.* (See Syntax.)

### § III. Adjectives derived from the Postpositions

*tāun, voir, etc.*

If the English *from* means distance of place or of time, it is translated regularly by *tāun*; *e.g.* "Europā tāun āilo=(he) came from Europe"; "from 10 to 12=dhā tāun bārā pāriānt"; or "dārn = taking" sometimes is used; "dhā uorañ dārn bārā pāriānt=from (*lit.* taking) 10 till 12". But if it means *out of*, or better, if it means *going out from inside*, as in the sentence "Jesus Christ delivers us from sin", then the Nouns governed by *from* or a similar particle, is changed into an Adjective, namely, that Noun is put in the 1st Locative *nt*, and to it *lo* (or *li, leñ* for Feminine and Neuter) is joined in one word. But, with which word must it agree? This is not so easily known. Yet I think, we may say that this new Adjective must agree with the Noun which is meant to go out of *etc.*; *e.g.* "Jesus Christ delivers us from sin"; "us" is the thing which goes out of "sins", figuratively; hence = "Jezu Krist amkāñ pātkāntle soḍaitā"; as appears from this ex-

ample, the Adjective in *lo* does not agree in Case, but only in Number and Gender with the corresponding Noun. (See Syntax.) Sometimes, chiefly when there is no Noun with which this *-ntlo* should agree, it is put in the Instrumental Case; e.g. "it comes from the cloud = *kupāntleān yetā*", from "kup, -a = cloud".

A similar construction takes place with "voir = up", "bitār = within", "lāgiñ = close", "pois = far" etc.; they are changed into Adjectives "voilo, bitārlo, lāgso, poislo" and agree with the governed Noun; e.g. "porvatā voilo deñlo = he descended from the mountain"; "Jezu Krist Saitānāk monšāvōilo soḍaitā = Jesus Christ expells the devil from man"; "kōṇ tumče bitārlo = who among you?" "vōtz moja lāgso = go far from me", literally: "go from my neighbourhood"; "moja poislo vōtz = go far from me".

### Exercises on §§ I, II, and III.

durbaḷo = poor	piko = ripe
porno = old ( <i>of things</i> )	bāpui, -pā, or -pai = father ( <i>m.</i> )
mātāro = old ( <i>of person</i> )	lēṣu, -a = handkerchief ( <i>m.</i> )
dusro = other	rāṅg = colour
tāmḍo = red	zanel, -a = window ( <i>n.</i> )
dovo = white	foḷ, -a = fruit ( <i>n.</i> )
kāḷo = black	rūk, -a = tree ( <i>m.</i> )
nilso = blue	vāiṭ = evil ( <i>n.</i> )
pātzuo, or tarṇo = green	besteñ = in vain
ālduvo = yellow	kāḍ = take away or draw
ubār = high	nāuñ, -āva = name ( <i>n.</i> )
moṭvo = short	sikoi = teach
moṭṭo = fat	mān, -a = honour ( <i>m.</i> )
vōḍ = large or great	dī = give
toḍo = few	uttar, -tra = word ( <i>n.</i> )
sābār = many	aika-tā = (he) hears
ital, -tla = garden ( <i>n.</i> )	mor-tā = dies



ađar = commit

lāgtā = is attached (m.)

mōg kār = love (make love G.)

yemkaņd, -a = hell (n.)

sođai = deliver

atāñ or atāntz = now or just

now

vondautā = is inclined

Moza porno buk khāiñ assā? To moje lāgiñ assā. To mātāro monis mozo bāpai. Moje boiņik sobit tāmdeñ lugať, moja bāvāk nilso lēsu assā. Mezār doveñ lugať galā. Moja gārāčiñ zanelañ patzuiñ; tuja gārāčiñ zanelañ kālīñ. Teā rukāčiñ folāñ pikiñgi? Nāiñ, ani tarniñ assāt. Moje gār ubār. Mozo bāpai moťvo monis; tujo bāpai moťto monis. Tuja itlānt sobār rūk assātgi? Nā, tođe rūk assāt. Pedruso burgo boro, Paulaso burgo pād. Sāmeستاñ monšānčiñ kalzañ vaitāk vondautāt. Monis sībār pauťi Devāceñ nāuñ bešteñ kādāt. Ya burgeačā bāpaiceñ nāuñ Pedru. Somia Jezu Kristāceñ kaliz āmso mōg kartā. Moja ištāso bāu āz gārā (or gārānt) assā. Āmčañ burgeānso mestri boreñ sikoitā. Vođānk mān diā. Vođānceñ uttār aikā. Sāmeستاñ pātkāñ sāng (say all sins). Sāmeست monis mortāt. Sāmeستاñ monšānk Deu korpā ditā. Sāmeستānk kumok dī. Sākāť monis pātak ađartāt. Sākāťāñ monšānk pātak lāgtā. Boro monis Devāso mōg kartāt, pād monis pātkāso mōg kartāt. Burgeāno, ānoi bāpāso (or bāpāso) mōg kārā. Somi Jezu Krist monšānk yemkaņdāntle ani pātkāntle sođaitā. Šerāntlo kōņ āilogi? (Is somebody come from the town?) Vōi, Pādri ātāntz ailā. Vo porno soro (wine): tō novo soro. Tāmdeñ lugať mezār boreñ distā. Tuje lāgiñ (with you) dusreñ lugať assāgi? Rukāñceo kollio tarneo. Tuje kāde yēk āldovo lēsu assāgi? Durbaļeānk aikā: Deu tumkā (you) aikatolo (will hear). Mātāreānči dastur siņ uleuñso (custom of old men is to complain). Tea ubār porvotār (mountain) yēk nād (village) assā. Ubār porvotānčer dov (snow) assā. Sezāričea (of the neighbour) itlānt yēk sorōp (snake) distā. Kāssālo (which) rāng tukā boro distā? Adāuñ ađvarlelea (prohibited) rukāceñ fōl khātā (cats) ani āce vorvi (hereby) pātak ađartā; Devāci

kurpā bāir galtā (*puts out, loses*), ani nirbhāgi (*wretched*)  
 zatā. Toḍe monis sārgār (*into heaven*) rigtāt (*enter*), sabbār  
 monis yemkaṇḍānt rigtāt: asseñ (*thus*) uleitā Somi Jezu Krist.  
 Sāmestānk saimbāṇēñ pātak lāgtā, baptism kāṇeñṇēa ādiñ,  
 [*to all, of nature sin (original sin) is attached before receiving*  
*baptism, (of desire at least)*].

## Art. II. Adjectives in particular

### Numeral Adjectives

Now I will speak of the Adjectives in particular, but not  
 of all kinds; about the Adjectives which are derived from the  
 Pronouns, it is better to speak in the chapter on Pronouns.  
 In this article I speak only of Numerals.

#### § I. Cardinal Numbers

First I put down the chief numbers; because they can-  
 not be put easily in the Dictionary.

1 = yēk	17 = sotrā
2 = dōn <i>or</i> dōg; dōni <i>or</i> dogi = both	18 = ātrā
3 = tīn <i>or</i> tēg	19 = yēkuṇīs
4 = čār <i>or</i> čoug, <i>or</i> tčoug	20 = vīs
5 = pānz <i>or</i> pānč	21 = vīs ani yēk, <i>or</i> better yēkvīs
6 = sǎ	22 = vīs ani dōn <i>or</i> bāvīs
7 = sāt ( <i>pronounced quickly</i> )	23 = tēvīs <i>or</i> vīs ani tīn
8 = āṭ	24 = vīs ani čār, <i>or</i> čovīs
9 = nōv <i>or</i> nōu	25 = vīs ani pānč <i>or</i> pončīs <i>or</i> pančvīs
10 = dhā	26 = vīs ani sǎ <i>or</i> sovīs
11 = īkrā	27 = vīs ani sāt <i>or</i> sattāvīs
12 = bārā	28 = vīs ani āṭ <i>or</i> āṭṭāvīs
13 = tērā	29 = yēkuṇīs
14 = čoudā	30 = tīs
15 = pondrā	31 = tīs ani yēk <i>or</i> yektīs
16 = sòlā	

- 32 = tīs ani dōn *or* bottīs  
 33 = tīs ani tīn *or* tettīs  
 34 = tīs ani čār *or* čoutīs  
 35 = tīs ani pānč *or* pāntīs  
 36 = sāttīs <sup>1)</sup>  
 37 = sāttīs  
 38 = aṭṭīs  
 39 = yēkuṇečālis  
 40 = čālis  
 41 = čālis ani yēk *or* yēke-  
     čālis  
 42 = bāvečālis  
 43 = tečālis *or* tevečālis  
 44 = čālis ani čār *or* čove-  
     čālis [čālis  
 45 = pončvečālis *or* pānčve-  
 46 = sovečālis  
 47 = sāttečālis  
 48 = āṣṭečālis  
 49 = yēkuṇepoṇās  
 50 = poṇās  
 51 = yēkpan *or* yēkāon  
 52 = baupan *or* bāon  
 53 = tevepan  
 54 = čoupan  
 55 = pančāvan  
 56 = soupan  
 57 = sāttāvan  
 58 = āṭṭāvan  
 59 = yēkuṇesāṭ  
 60 = sāṭ (*pronounced slowly*  
     *and cerebral*)  
 61 = yeksāṭ

- 62 = besāṣṭ *or* beasāṣṭ  
 63 = tresāṣṭ *or* treasāṣṭ  
 64 = čousāṣṭ  
 65 = pāṇsāṣṭ  
 66 = sousāṣṭ  
 67 = sāṭsāṣṭ  
 68 = āṭsāṣṭ  
 69 = yēkuṇesāttār  
 70 = sāttār  
 71 = yēkasāttār  
 72 = beāstār (*shortened*  
     *from bāve sāttār*)  
 73 = treasāttār *or* treas-  
     tār  
 74 = čoveastār  
 75 = pončāstār, *or, more*  
     *commonly, paṇ-*  
     *señ = 1/2 less hun-*  
     *dred (100 - 25)*  
 76 = sōastār *or* syastār  
 77 = sātte-āstār *or* sat-  
     tyāstār  
 78 = āṭṭe-āstār *or* āṭṭya-  
     āstār  
 79 = yekuṇe-āiṣiṇ  
 80 = āiṣiṇ  
 81 = yekkyā-āiṣiṇ  
 82 = beāiṣiṇ *or* beāiṣiṇ  
 83 = teāiṣiṇ *or* treāiṣiṇ *or*  
     teaiṣiṇ  
 84 = čove-āiṣiṇ  
 85 = pončve-āiṣiṇ  
 86 = sā-āiṣiṇ

<sup>1)</sup> The common way of forming numbers by "ani", e. g. hero "tīs ani sā" must be understood, although it is not always put.

87 = sättya-aišiñ	121 = sembor vīs ani yēk
88 = aṭṭya-aišiñ	or sembor ani yēk-
89 = yēkuṇe-nóvód	vīs
90 = nóvód	130 = sembor ani tīs etc.
91 = yēkanóvód	150 = dedseñ
92 = beanóvód or beannói	151 = dedseñ ani yēk or
93 = treanovoi	sembor ponās ani
94 = čouvecanovoi	yēk etc.
95 = pañčanovoi	160 = dedseñ ani dhā or
96 = sóvanovoi	sembor ani sāt etc.
97 = sättyanovoi	200 = donsīñ
98 = āṭṭyanovoi	250 = āḍeñsiñ
99 = yēkuṇesembor or	300 = tinsiñ
novanói	350 = tinsiñ ani ponās or
100 = señ or sembor	sāḍetinsiñ etc.
101 = sembor ani yēk	1,000 = hazār or sās
102 = sembor ani dōn or	1,500 = deḍ hazār
dōg etc.	2,000 = dōnhazār or dōnsās
110 = sembor ani dhā	2,500 = āḍez hazār
111 = „ „ ūkrā etc.	10,000 = dhā hazār
120 = „ „ vīs	100,000 = lāk.

### Observations:

1. Up to 20 there is no general rule for forming numbers, which consequently must be learnt by heart; from 20 it is enough to know the beginning of the decade; for the other numbers are formed, more usually, by putting the larger number before and the smaller one after it, separated by "ani = and". So "26 = vīs ani so", *literally*: "twenty and six". Another way is to put the smaller number before, the larger one after it without any Conjunction. So "yēkvīs = 26", "pañvīs = 25 (*vulgar*: pončīs)". Moreover to say 22, 23, 32, 33, etc., the words bāve, teve (or shortened bā, te) are prefixed to the larger number. This way of forming the numbers now indicated by bā and te is commonly understood up to 33 in-

clusive. Further, probably common people would not understand this way of counting by *bā* and *te*, nay many can count not only the numbers formed thus, but also all numbers higher than 33, and they count by doubling or by adding lower numbers. The numbers higher than 33 are not commonly used, nay not even perhaps understood, except the decades, *i. e.* 40, 50, 60, 70 *etc.* Or better we may say so: the numbers lower than 33 are known generally (although there are some, who know only till 25), they may be formed in any of the given ways. The numbers higher than 33 may be formed in two ways, *i. e.* either by adding the lower number from 1 to 9 inclusive to the decade; *e. g.* “*tīs ani čār, tīs ani pānč*” *etc.*, and this way, although not generally used, at least above 40 or 50, might perhaps be understood; or they may be formed by joining the lower number to the decade (usually prefixing the lower number) as one word; this way is not used and not even understood, at least by common people. I did not learn this 2nd way from common people, but I took it from the Mahrāṭṭi; yet also the numbers formed in this 2nd way are Konkani words and should be used in order to make them common, and to raise a little this neglected Konkani language.

19, 29, 39 *etc.* are expressed, saying “one minus twenty” *etc.* so “*yēkuṇīs*” is shortened from “*yēkuṇēñ viś* = one minus twenty”; but for 29, 39 *etc.* “*yēkuṇēñ*” is used instead of “*yēkun.*”

To say 150, 250, 1500, 2500 *etc.* (in this order only) there are peculiar forms as shown above, namely they are converted into mixed numbers: So 150=one hundred and a half,  $100 + 1\frac{1}{2}$ , and then expressed “*deḍseñ*” *etc.* (*deḍ* =  $1\frac{1}{2}$ , *āḍez* =  $2\frac{1}{2}$ ).

To say 100 only, “*sembor*” is more commonly used instead of “*señ*”. In the Plurāl “*sembor*” cannot be used; hence the plural of “*señ*” (3rd Declension) must be used “*donsiñ* = 200”, “*tinsiñ* = 300” *etc.*

2. The second form of 2, 3, 4, is used only when speak-

ing of persons or irrational animals. Sometimes a third form occurs of these three numbers, but seldom.

3. Are the Cardinal Numbers declined? All may take an *añ* in the oblique cases, at least if they are joined to a Substantive; but the numbers 2, 3, 4 have a peculiar Declension, *i. e.* *Nom. Masc.* “*dòn, dòg, tìn, tèg, čâr, čoug*”; *Fem.* as the Masculine, or “*dòni, dògi, tìni, tegi, čâri, čougi*”; *Neuter*: “*dònañ, dògañ, tìnañ, tegañ, čârañ, čougañ*”. *Oblique Case*: all take *añ* in all Genders, *i. e.* “*dònañ, dògañ*”, *etc.*

4. Common fractions are expressed in this way: “ $\frac{1}{4}$  = *yèk pāu*” or “*yèk kaldo*”, this second is used as Adjective of three terminations agreeing with its Noun; “ $\frac{1}{2}$  = *ārdo*”, used also as Adjective of three terminations (Lat. *dimidius*, *a, um*): “ $\frac{3}{4}$  = *pāuņo*”, literally: “(one) quarter less”, also declinable as Adjective of three terminations. They use also “*mukāl*” for  $\frac{1}{4}$ , and “*tìn vaņte* = three parts”. To express  $1\frac{1}{4}$ ,  $2\frac{1}{4}$  *etc.* the literal translation is used, viz. “*yèk ani yèk kāldo*” *etc.* Yet for  $1\frac{1}{2}$  there is another form, viz. “*sovai*” indeclinable, or, more clearly: “*sovai*” alone means  $1\frac{1}{2}$ ; “*sovai*” prefixed to a number means  $\frac{1}{2}$ , *e. g.* “*sovai ikrā* =  $11\frac{1}{2}$ ”. To express  $1\frac{1}{2}$ ,  $2\frac{1}{2}$ , there are peculiar forms, viz. “*dēd* =  $1\frac{1}{2}$ ”, “*ādēz* =  $2\frac{1}{2}$ ”. Yet the ordinary form would also be understood. From  $3\frac{1}{2}$  upwards the word “*sāde*” is prefixed to the inferior number: so “ $3\frac{1}{2}$  = *sāde tìn*” *etc.* To say  $3\frac{3}{4}$ ,  $4\frac{3}{4}$  *etc.* we may prefix “*pāuņeñ*” [*lit.* (one) quarter less] to the whole number; *e. g.* “*pāuņeñ tìn* =  $2\frac{3}{4}$ , *lit.* (one) quarter less three”; “*pāuņeñ čâr* =  $3\frac{3}{4}$ ” *etc.*; or we might also affix, as a separate word, “*ani tìn vaņte* = and three parts” to the whole number; *e. g.* “*dòn ani tìn vaņte* = two and three parts”. This second way is not so exact as the first.

My present circumstances do not allow me to explain ulterior fractions.

1. As it has been already observed, “*dēd*” and “*ādēz*” are used also to express 150, 250, 1500, 2500 *etc.*, by prefixing them to the number which re-

males after having taken away 50, 500, 5000 etc.; if the remainder begins with 1, "dōd" is prefixed; if it begins with 2, "āḍār" is prefixed.

2. "Pāu" means a quarter, not of this or that kind, but generally; hence it must be joined to a Substantive; e. g. "yūk pāu uḍo; yūk pāvu ser tandu" etc. "yūk pāvu" without a Substantive (expressed or understood) means  $\frac{1}{4}$  absolutely.

3. "Kaldo= $\frac{1}{2}$ " may be used for time, e. g. "kaldoñ uor= $\frac{1}{2}$  of an hour"; for money, e. g. "kaldo Rupoi= $\frac{1}{2}$  Rupee" etc.; it must be joined as an Adjective to the affected word.

4. "Pāupo" may be used either as a Noun or as an Adjective; in the 1st case, it is used commonly only for  $\frac{1}{4}$  of an anna or 8 pies, (i. e.  $\frac{1}{4}$  of one "poiso = 4 pies"); if it is used as Adjective, then it is joined to a Substantive in this way; "pāupoñ yūk moṇ= $\frac{1}{4}$  of a maund" lit: "one quarter less one maund", "pāupoñ yūk rāḷ= $\frac{1}{4}$  of one pound" etc.

5. "Mukāl= $\frac{1}{4}$ " is also a general Adjective, which consequently must be joined to a Noun; this Noun (expressed or understood) often expresses time; yet it may express also some other thing; e. g. "mukāl ser tandu= $\frac{1}{4}$  seer of rice", "mukāl uor= $\frac{1}{4}$  of an hour".

## § II. Ordinal Numbers

These are formed from the Cardinal Numbers by adding vo (vi, veñ), and are declined as Adjectives of three terminations; so "pāns-vo=fifth", "sovo=sixth" etc.

The three first numbers are irregular, "1st=poilo (-i, -eñ)", "2nd=dusro", "3rd=tisro".

## § III. Distributive Numbers

These correspond to the Latin: *singuli, bini, etc.* They are formed by doubling the first syllable of the Cardinal Number; thus: "yēyēk=one by one"; "dōgdōg=bini" etc.

## § IV. Reduplicative or Multiple Numbers

They correspond to the Latin *duplex, triplex etc.* They are formed in the same way as the Distributive Numbers. The context must decide. Yet, more usually, these are formed also in another way, namely, *duplex* or double="dodo" (-i, -eñ) or "dubāri"; "threefold=tidodo"; "single=yekodo"; from

*quadruplex* to higher numbers we may say "čārdodo, pānčodo" *etc.* or, better "čār tarāniñ (*or* čār jinsāniñ) vōḍ=large in 4 ways". Instead of "vōḍ" we have to put the Adjective required by the meaning. It is more common, instead of "čārdodo *or* čār tarāniñ vōḍ", to say "čār pāuṭi tẓāḍ=four times greater" *etc.*

## § V. Repetitive Numbers

They signify the repetition of a thing at certain intervals *e.g.* once every tenth year. These are formed by doubling the first syllable of the Cardinal Numbers, and consequently are declined; *e.g.* "dādāvea vorsa=every tenth year" *or* "dādāveaṇ vorsāniñ" in the Plural.

## § VI. Numeral Adverbs

For convenience, these Adverbs are inserted here, though their proper place would be elsewhere. These Adverbs correspond to the Latin *semel*, *bis* *etc.* They are formed by translating literally, "one time, two times=yēk pāuṭi, dōn pāuṭi, tīn pāuṭi" *etc.*

### Exercises

#### *on the Numeral Adjectives.*

vār, -i = a measure nearly equal to a yard ( <i>f.</i> )	tēmp, -a = time ( <i>m.</i> )
uṇḍo, -ḍea = bread or loaf ( <i>m.</i> )	uor, -a = hour ( <i>n.</i> )
dāḍy, -da = milk ( <i>n.</i> )	zālo = became
mās, -a = meat or flesh ( <i>n.</i> )	uprānt = after
molāk kāṇo = buy (take for price)	sumār = about
zāi = is required	zūz, -a = war ( <i>n.</i> )
kitlo = how much?	sollo, -lea = peace (treaty of peace) ( <i>m.</i> )
kuṭṭeñ, -ea = (a measure equal to $\frac{1}{2}$ [or sometimes $\frac{1}{4}$ ] seer) ( <i>n.</i> )	suru zatā = begins ( <i>principium fit</i> ) <i>G. f.</i>
	isvi, -ve = year (date) ( <i>f.</i> )
	pāuṭi = time ( <i>e.g.</i> four times)



tzāl = walk

sūru, -re = toddy

vetā = goes

šeār, -a = town (n.)

mollo = called

monšākul, -a = mankind (n.)

bādāl = different, changed

bogār = but

nāints = not only

bokši = forgive

Yēk pāu uṇḍo molāk kāṇe. Tuja bāpaik kitleñ dūdy zāi? Bāpaik dēḍ kutteñ dūdy zāi. Boiñči nessoṇ karunk kitleñ luḡaṭ zāi? Āḍez vāri zāi. Bāvāso kutāuñ karunk kitleñ luḡaṭ zāi? Pāuṇeñ čār vāri zāi. Atañ kitleñ uorañ zāliñ? Sovāi ikrā zāliñ. Kitlo tēmp zāi tujeñ kām karunk? Kaldeñ uor zāi. Pedručeñ kām karunk kitlo tēmp zāi? Ārdeñ uor, yā mukāl. Ātañ tzālči (*current*) isvi kitli? Yēk hazār āṣiñ āṣi ani yēk isvi. Konstantin rāy zālea uprānt sumār dēḍ hazār vorsāñ zāliñ. Deḍ-šeñ (*or* deḍsea) vorsāñ ādiñ yēk vōḍ zūz zāleñ. Sumār āḍez seañ vorsāñ ādiñ Vestfālyo soḷlo zālo. Dhā ani mukāl zāliñ. Sovāi zāleñ ( $1\frac{1}{4}$  o'clock). Kitleañ uorāñčer mis suru zatā? Sāḍe dhā uorāñčer. Tukā kitlo uṇḍo zāi? Makā yēk pāu zāi, moja vōḍa bāvāk ārdo, boiñk yēk pāu, ani moja bāpaik yēk rātly. Yēk moṇ tanduḷ molāk kāṇ-geunčeāk kitle rupoi lagtāt? Toḍe pāuṭi sāḍe čār rupoi, toḍe pāuṭi čār, toḍe pāuṭi sāḍe tīn, toḍe pāuṭi tīn ani uṇeñ (*and less*). Kristāvāñso poilo Pāp Sāib Sañ Pedru assullo, ḍusro Sañ Lin, tisro Sañ Klet, čouto Sañ Klement, pānsvo Sañ Anaklet. Dog-dog Igarjent tzālā. Pončisvea vorsa Pāp Sāib jubilen ditā. Nāiñtz sāt pāuṭi, bogār sāttār ani sāt pāuṭi tuja bāvāk bokši.

### Art. III. Degrees of Adjectives

#### § I. Comparative

There are three kinds of Comparative: of Superiority, of Inferiority, and of Equality.

##### 1. Comparative of Superiority.

a) This is formed in a similar way to the Kanarese, that is to say, the Adjective has no proper Comparative form, but

it is as if we had to say in Latin: *sapientia bona est quam divitiae*, or, literally: *divitiae quam sapientia bona est*, with the difference that the word which follows *quam*, viz. *divitiae*, in Konkani is to be put in the pure stem or Original Case. "Quam" is expressed by "prās" or "pārās", put after the Noun which it modifies, like the Kanarese "inta"; e.g. "grestkaie prās zāṇvai bori = riches than wisdom good (is)". Instead of "prās", some other particle may be used; e.g. "vorn" or "ki" or, sometimes "mukār". Thus "grestkaie vorn zāṇvai bori = riches above wisdom good". If ki is used, the affected Noun is, more commonly, put in the Original of the derived Adjective, Masculine or Feminine according to the Gender; e.g. "Pedručea ki" instead of "Pedru prās"; "Mārieče ki" instead of "Mārie prās". "Mukār", literally means: *in the face*; hence the sentence must be changed a little sometimes.

b) Another way of making this Comparative, corresponds to the English "more" and to the Latin *magis*, but it is not often used: this 2nd kind of Comparative is formed by prefixing "ādik = more" to the Adjective and then putting "prās" or "vorn", as before. Thus the Adjective itself becomes truly Comparative; e.g. "Antoni prās Pedru ādik boro = Peter is better (more good) than Antony".

c) There are some other ways, less obvious, of forming this Comparative; e.g. sometimes the pure Positive Degree is used without any sign of comparison: only the context can show the Comparative. So, to express: "Which is the shorter way of these two?" we may simply say "konči vāt moṭvi? = which way is short?" So also "tsāḍ = much or more". The context must decide about the meaning; e.g. if you ask a penitent "Did you commit this sin about a hundred times?" if he answers: "tsāḍ zāit", the meaning is "more than a hundred times".

## 2. Comparative of Equality.

It corresponds to the English "Peter is as good as Antony". This Comparative may be expressed a) with "bāri = as" (Latin

*instar, sicut*) put after the stem or Original of the affected Noun; *e.g.* "Ankuār Māri māye bāri kākūṭiṭi=the Virgin Mary is merciful as a mother".<sup>1)</sup>

b) This Comparative may be expressed very often with the Correlative Pronouns, as *qualis talis* (see below ch. III.); *e.g.* "zāsso Pedru tāssō Anton=as Peter so Antony".

### 3. Comparative of Inferiority.

This does not seem to be very common, at least in this form. It is as the Latin: *Petrus minus bonus est quam Paulus*.

a) The easiest way to translate this Comparative is to change it into a Comparative of Superiority; *e.g.* "*Paulus est melior quam Petrus*=Paul Pedru prās boro".

b) Another way is to change the sentence, so as to get a Comparative of Equality with negative form; *e.g.* "Peter is less good than Paul", change it thus: "Peter is not so good as Paul=Pedru Paulā bāri boro nāiñ".

c) This Comparative may be expressed also by "titlo" or "itlo"=such (Latin *talis* or *tam*) chiefly if in the sentence the Noun of comparison is understood; *e.g.* after having spoken of a good person, you say of another: "N. is not so good as he=N. titlo boro nāiñ". A literal translation of the English "less good" is possible, but would not be according to the nature of the Konkani language, although it occurs sometimes, *e.g.* "uñ boro=less good" (instead of "ūṇo boro").

## Exercises

### on the Comparatives.

bud, -i = wisdom ( <i>f.</i> )	sompūrṇ = perfect
duḍḍu, -ḍua = money ( <i>m.</i> ) (not to be confounded with dūḍu,	piḍā, -ḍe = sickness ( <i>f.</i> )
-da = milk <i>n.</i> )	durbaḷkai, -e = poverty ( <i>f.</i> )
moladik = precious	grest or grestāso = rich
	gāuñ, -āva = country ( <i>m.</i> )

Bombāi, Koḍiāla (*Mangalore*) prās rūnd assā. Bud duḍḍuā vorn moladik. Sāmestañ vāsta prās Deu boro ani sompūrṇ.

<sup>1)</sup> Instead of "bāri" we may use "pōri", but this is not so common as "bāri."

Pātak piḍe ani durbaḷkaie vorn vaiṭ. Pedru Paulā<sup>1)</sup> prās boro, puṇ Paulu Pedru prās greṣṭ. Konči vāṭ moṭvi, īgi, ti? Ti vāṭ moṭvi, puṇ bori pālā. Amso gāuṇ tumḱea gāvā prās ādik sobit. Pedru bāri, Paulu sikpi, puṇ Pedru bāri bhāgivānt (*holy*) nāiṇ. Ankuār Mārio bāri āmḱeo sauṇsārāḱeo (*or* sauṇsārāntleo) māiyo amso mōg kartātgi? Nā, Ankuār Māri sauṇsārāḱeaṇ māiyan prās ādik kākultiḱi ani mogā. Kāsso bāpui, tāso pūt, ani kāssi ānoi tāssi dūv. Santānči kuṣi Devāk kalti assālli, amči kuṣi titli bori nāiṇ.

## § II. Superlative

There are two kinds of Superlatives: 1) Absolute, 2) Relative Superlative.

First kind. This is very easy: it is obtained by prefixing “bhou *or* tsāḍ = much” to the Positive Degree of the Adjective; *e. g.* “vōḍ = great”, “bhou vōḍ = very great”; “tsāḍ piḍest = very sick”. By prefixing “bhou tsāḍ”, the Superlative is still higher; *e. g.* “to bhou tsāḍ piḍest = he (is) sick in the highest degree”.

Second kind. This is formed *a)* in a similar way to the Comparative, except that besides “prās” *etc.* “bitār” may be used as in Latin *inter* or *super*; *e. g.* “Antony is the most clever boy = Anton sākṭaṇ burgeāṇ bitār uṣār”; we may say also: “Anton sākṭaṇ burgeāṇ prās (*or* vorn) uṣār”.

*b)* Another way is to prefix “ādik = more” to the Adjective, putting then, if required, “vorn” or “bitār”; *e. g.* “the Himalayas are the highest mountains = Himālaya ādik ‘ubār porvot”.

There are, besides these, some other ways of forming both Superlatives; *e. g.* “pois pois = far far (very far)” *etc.*; these may be learnt by practice.

Adverbs have no proper form of the Comparative and Superlative; they follow the rule of the Adjectives, except that sometimes to form the Comparative, “tsāḍ” is prefixed, if the Adverb is the Instrumental of the Substantive; *e. g.* “Peter walks more slowly than Simon = Pedru Simava prās soukās tsāḱtā”; “he talks Konkani more easily = to Konkani bhās tsāḱ assārāyen ulaitā”, *literally*: “he speaks Konkani with greater facility”.

<sup>1)</sup> Or “Paulu”; for this word may follow the 2nd or 5th Declension, *ad Nōbūtum*.

### § III. Irregular Comparatives and Superlatives

Lān = little	Comp. uno (-i, -eñ).
Bhou = much	Comp. tsād.
Boro = good	Superl. bhou boro (reg.) or uttām or uttim: the 2nd form, i. e. uttim, is more common.
Pois = far	Comp. mukār = before, or further.

### § IV. Augmentative and Diminutive<sup>1)</sup>

They correspond to the Italian *libriccino* and *librone* as regards Substantives, to *piccolino* and *riccone* as regards Adjectives.

1. Very often there is no proper form for these degrees. Hence if it is required to use them, two or more words must be used; e. g. a) sometimes the Augmentative is made by repeating the Adjective or Substantive; so "pois pois=far far"; "fulañ fulañ=many flowers", as in the Bible: *tribus tribus*; but this is rather a Superlative, as regards the Adjective; b) often the words "illo (-i, -eñ)" or "toḍo (-i, -eñ)" or "tikeñ" indeclinable (which all mean "a little"), can be prefixed to make the Diminutive both of Substantives and Adjectives; e. g. "illo boro, or tikeñ boro=somewhat good"; "illeñ udak=a little water".

2. Sometimes the Diminutive of Substantives has a proper form; h. e. a) the Substantives are formed diminutive by adding the termination -er or -aṭ, and then they are, mostly, of the Neuter Gender; e. g. "rāuḷ=palace (m.)", "rāuḷ-er=small palace (n.)" (a part of a large palace); "kauḷo=crow (m.)", "kauḷer=small crow (f.)"; "vāg=tiger (m.)", "vāgāṭ=small tiger (n.)"; but this form of Diminutive is used only with a few Nouns. b) With some other Nouns the Diminutive is formed by adding -i or -ko, (-ki for the Feminine) or -geñ; e. g. "ghāt, -a=hill (m.)", its diminutive is "ghāṭi=hillock (f.)"; "pāḍo=little bullock,"

<sup>1)</sup> For the sake of convenience I speak here also of Substantives.

"pāḍko=very little bullock"; "pāḍi=small she-calf", "pāḍki=very small she-calf"; "rāṇḍ = widow", "rāṇḍgeñ = small widow (n.)"; ("rāṇḍ" and "rāṇḍgeñ" are very low, and rather offensive words). The terminations -i and -ki mostly are a sign of Feminine Gender, -ko of Masculine Gender, -geñ of Neuter Gender. Before adding these terminations, euphony may require to cut off the last vowel, as the above examples show.

Besides the above given forms of Diminutive and Augmentative, there are some others, e.g. by prefixing "dakto=little", "sumār=moderate"; as these are very easy, I leave them to the private diligence.

### Exercises

#### *on the Superlatives*

kotteponāso = wicked	gārmi, -me = heat (f.)
rāz, -ja = kingdom (n.)	sāsārāi, -e = facility (f.)
sōḍ = leave	khāro = true
ubir, -bra = mud (m.)	dukh, -i = sorrow (f.)
yer = other	reuñ, reve = sand (f.)
dhairyavont = courageous	bangār, -a = gold (n.)
sukh, -a = happiness (n.)	

Deu bhou boro: monśāceñ kaliz bhou kotteponāceñ. Sār-ginčeñ rāz bhou moladik: tāce pāsun sākāṭ vāstu sōḍ. Sāme-stañ vāstuñ prās Devāso mōg boro: tāce mukār bangār reve bāri ya ubra bāri. Khāri pātkāñci dukh sāme-stañ yerañ dukhiñ voru vōḍ. Sākṭañ vāiṭāñ bitār pātak bhou tzāḍ vāiṭ. Pedru yerañ burgeañ mukār ādik dhairyavont burgo. Lān lān sukh toḍe pāuṭi vōḍ vāiṭāñci suru zāun assā. Pedru Paulu vorn tsāḍ sasārāyen siktā. Pedruso duḍḍu uṇo zatā. Atāñ gārmi tsāḍ (or vōt tsāḍ); toḍeāñ dieāñ uprānt uṇi zāteli. Lādrū (= *Lasarus*) uttim (or uttām) burgo. Goyiñ pois assā: Bombāi ani mukār assā.

# CHAPTER III. PRONOUNS

## § 1. Personal Pronouns

Āuñ = I

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	āuñ	amiñ
<i>Dat.</i>	makā	amkāñ
<i>Accus.</i>	makā	amkāñ
<i>Instrum.</i>	āuveñ	amiñ
<i>1st Loc.</i>	<i>not used</i>	<i>not used</i>
<i>2nd Loc.</i>	mojer	amčer
<i>Orig. followed by</i> <i>Postpositions</i>	moje kāḍe <i>etc.</i>	amče kāḍe <i>etc.</i>

Tūñ = thou

<i>Nom.</i>	tūñ	tumiñ
<i>Dat.</i>	tukā	tumkāñ
<i>Accus.</i>	tukā	tumkāñ
<i>Instrum.</i>	tuveñ	tumiñ
<i>1st Loc.</i>	<i>not used</i>	<i>not used</i>
<i>2nd Loc.</i>	tujer	tumčer
<i>Orig. followed by</i> <i>Postpositions</i>	tuje kāḍe <i>etc.</i>	tumče kāḍe <i>etc.</i>

To = he

<i>Nom.</i>	to	te
<i>Dat.</i>	takā	tankāñ
<i>Accus.</i>	takā	tankāñ
<i>Instrum.</i>	taṇeñ	taṇiñ
<i>1st Loc.</i>	tantu	tantu
<i>2nd Loc.</i>	tačer	tančer
<i>Orig. followed by</i> <i>Postpositions</i>	tače pasun <i>etc.</i>	tanče kāḍe <i>etc.</i>





*Observations:*

1. The pure Genitive does not exist; if required, the corresponding Adjective Possessive is used, just as I have shown above, of the other Genitives. So "*amore tui* = *tajca mogān* = *amore tuo*". Vocative and Original do not seem to be used. If the Vocative be really required, the Nominative perhaps might be used, although I have never found such an example; *e.g.* "O thou, man of God! = *ye, tūñ, Devāgelea monšā!*" Instead of the Original of the Pronoun, the Original of the derived Possessive Adjective may be used.

2. If a Preposition in English be joined to the Personal Pronoun, it is translated into Konkani by the Adjective Possessive in the oblique case, followed by the Konkani Postposition; *e.g.* "Pray for me = *moje pāsūn māg*"; "the book is with you = *livṛu tuje lāgiñ assā*" *etc.* Yet, see 7th Observation.

3. The Pronoun *to, ti, teñ* (as also *o, i, eñ*) may be used either as a Pronoun (*he, she, it*) or as a Demonstrative Adjective (*ille, illa, illud*). If it is used as a Pronoun, it is declined as above; if it is used as a Demonstrative Adjective, it is declined like an Adjective of three terminations; *e.g.* "give that book to him = *to livṛu takā dī*"; "give the book to that man = *to livṛu tea monšāk dī*".

4. The Pronoun *tūñ* is used in speaking with others, but to show respect in speaking to a person "*tumiñ*" is used, and the Pronouns of the 3rd Person Plural, speaking about a respectable person; *i.e.* *ta* for a man, *tiñ* (neuter) for a woman. (See Syntax.)

5. Chiefly the Personal Pronouns are sometimes used in the second form of the Locative (*-ger* instead of *-der* or *-jer*) as has been explained (page 14).

6. Instead of the 1st Locative, which is not used, we may use the Original of the derived Adjective followed by "*bitār* = within" or "*thāiñ* = in"; *e.g.* "*moje bitār* = in me", or "*moje thāiñ*".

7. Instead of "*tače*" followed by the Postpositions "*pasun, vorviñ*" *etc.* we may use "*tea*" followed by the same Postposi-

tions, if "tače" has reference to things; *e.g.* "tea pasun" instead of "tače pasun = therefore". The same must be said about -ya instead of -ača.

8. We meet sometimes another case of the Pronouns to and o; *k. c.* "tantlean = from that", "antlean = from this." This case is the Instrumental formed from the derived, but unused, Adjectives in -lo, "tantlo" and "antlo". This case will be better explained in the Syntax. Some say "tantlu" and "antlu" instead of "tantleān" and "antleān"; yet the first form is more common.

9. Instead of the given form of the Instrumental of the Pronouns we meet sometimes another form in -ān; *e.g.* "mojān, tujān". This form is used with "nozo = it is impossible". It is not peculiar to the Pronouns, we meet it also with the Substantives; *e.g.* "bāpāčān nozo = it is impossible to the father". It is the Instrumental of the derived Adjective in zo or so. This form will be explained in the Syntax.

10. The Instrumentals "antu" and "tantu" are not used speaking of animate subsistent objects: instead of them, the Original of the derived Possessive Adjective, followed by "thaiñ", is used; *e.g.* "tī moji māi, tiče thaiñ mogā kaliz assā = that is my mother, a good heart is in her".

*Adjectives derived from the Personal Pronouns.*

These are the Possessive Adjectives.

From	āuñ	comes	mozo,	(moji,	mojeñ)
"	tūñ	"	tuzo,	(tuji,	tujeñ)
"	to or teñ	"	taso,	(tači,	tačeñ)
"	tī	"	tiso,	(tiči,	tičeñ)
"	amiñ	"	amso,	(amči,	amčeñ)
"	tumiñ	"	tumso,	(tumči,	tumčeñ)
"	tē or tiñ	"	tanso,	(tanči,	tančeñ)
"	teo	"	tinso,	(tinči,	tinčeñ)

Here you see a change of z into j, of s into č, *i.e.* the Possessive Adjectives which have z in the Masculine, change z into j; those which have s, change s into č. Cf. Part I. Ch. I. *Prope finem.*

There is some difficulty about the use of the Possessive of the 3rd Person. In English the Pronoun changes according to the Gender of the possessor, so we have *his, her, its*; the same in Konkani, "taso=his", "tiso=her", "taso=its". But besides this, in Konkani this Pronoun must agree in Number and Case with the thing possessed, in Gender with the possessor, or, more clearly, the terminations (-o, -i, -eñ etc.) of these Possessive Adjective must agree with the thing possessed; the vowel of the stem (e. g. a in taso) must agree with the possessor. So, e. g. speaking of a boy, you say: "taso bāp, tači bóin, tačeñ gār = his father, his sister, his house"; speaking of a woman you say: "tiso dadlo, tiči dūv, tičeñ gār = her husband, her daughter, her house", and so on.

I put here all these combinations.

[Abbreviations: *ps.* = possessor; *pd.* = thing possessed; *sn.* = singular; *pl.* = plural.]

If	<i>ps.</i>	<i>sn.</i>	<i>m.</i>	<i>pd.</i>	<i>sn.</i>	<i>m.</i>	= taso
"	"	"	"	"	"	<i>f.</i>	= tači
"	"	"	"	"	"	<i>n.</i>	= tačeñ
"	"	"	"	"	<i>pl.</i>	<i>m.</i>	= tače
"	"	"	"	"	"	<i>f.</i>	= tačeo"
"	"	"	"	"	"	<i>n.</i>	= tačiñ
"	"	"	"	"	"	<i>m.</i>	= tanče
"	"	"	"	"	"	<i>f.</i>	= tančeo"
"	"	"	"	"	"	<i>n.</i>	= tančiñ

The same things are to be said about "aso, ači, ačeñ", etc. which come from o, i, eñ. The difference between "to" and "o" is as in Latin between *ille* and *hic*.

## § 2. Demonstrative Pronouns

As in Latin *hic* and *ille*, so in Konkani "to, tī, teñ, or uo, ī, yeñ" may be 1) Personal Pronouns, or 2) Demonstrative Pronouns, or 3) Demonstrative Adjectives. In the 1st and 2nd case they are declined just as given above, in the 3rd case they are declined as Adjectives of three terminations. (See p. 72, n. 3.)

*Adjectives derived from the Demonstrative Pronouns.*

Two Adjectives are derived from *to* and *o*, *i. e.* "tässälo and ässälo = such"; the first is remote, the second proximate; so "tässälo = like that", "ässälo = like this"; perhaps "tässälo" is shortened from "tea kässälo = like that", and "ässälo" shortened from "ya kässälo = like this". Moreover from *to* and *o* some other compound words are derived, but shortened; *e. g.* "yeusin = in this side", instead of "ya kusin"; "teusin" instead of "tea kusin = in that side". Finally from *to* and *o* "täso" and "äso" (used more frequently in the neuter) are derived: "täsoñ = in that way"; "äsoñ = in this way".

§ 3. Relative Pronouns

	<i>Singular:</i>			<i>Plural:</i>		
	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
<i>Nom.</i>	zo	ji	jeñ	je	jeo	jiñ
<i>Dat.</i>	zakā	jikū	zakā		zankañ	
<i>Accus.</i>	<i>as the Dat., seld. as the Nominative</i>					
<i>Instrum.</i>	zaneñ	jineñ	zaneñ		zaniñ	
<i>1st Loc.</i>		zantu			zantu	
<i>2nd Loc.</i>	začer	{jičer zičer}	začer		zančer	
<i>Orig. follow. by Postp.</i>	{zače	{jiče ziče}	{zače kāde etc.		zanče kāde etc.	

*Observations:*

1. The Genitive is formed according to the general rule, *viz.* "zaso, zači, začeñ", if the Noun to which this Pronoun refers is Singular; "zanso, zanči, zančeñ", if it is Plural. The observation about "taso" made on p. 74, is to be applied also to "zaso": the table about "taso" likewise is to be applied to "zaso".

2. Though the full Declension of the Relative Pronouns has been given, yet it is seldom used. In familiar language

they use rather the participle obtained by omitting the Relative Pronoun or "taso = his". (See Syntax.)

3. "Zo, ji, jeñ" may sometimes be used as Adjective, namely if it is joined with a Noun; and then it is declined as an Adjective of three terminations; *e.g.* "jea monšāk tūñ guṇāzo zači, āñ takā guṇāzo zatoloñ = *cui homini tu propitius fueris, ei ego propitius ero*"; "jea sakramentā vorviñ = by which sacrament".

4. The Original of this Pronoun, as also of the Demonstrative Pronouns, does not exist; unless we take as Original "zea" or "jea" for the Relative and tea or ea for the Demonstrative Pronoun. Indeed zea and tea or ea are sometimes found as Pronouns after Postpositions in the same way as we have seen in the Nouns; *e.g.* "tea pasun" instead of "tače pasun"; "jea vorviñ" instead of "zače vorviñ". It seems to me, that "tea pasun, jea pasun" *etc.* are used only for things; whereas "zače pasun, tače pasun" *etc.* are used for persons and for things. Instead of the Original of the Pronoun, the Original of the derived Adjective may be used; *e.g.* "zače vorviñ = by which".

5. Instead of "zantu" the Original of the Adjective, "zače" followed by "bitār" may be used as has been said about the Personal Pronouns. We might say also "jea" or "zea bitār."

6. If a Preposition be joined to the Relative Pronoun, it is translated by the Original of the derived Adjective followed by the Konkani Postposition; *e.g.* "for which = zače pasun"; sometimes the Original of the primitive Adjective (zea) is used, instead of the Original of the derived Adjective. This 6th observation, of course, supposes that the Konkani Postposition governs the Original; if the Postposition governs the Dative or the Nominative, then the Dative or the Nominative of the Pronoun is used. This limitation is to be applied also to the 2nd observation, p. 72.

7. The observations 8 and 9 about Personal Pronouns, p. 73, *mutatis mutandis*, are to be applied also to the Relative Pronouns and will be explained in the Syntax.

*Adjective derived from "zo".*

From *zo* is derived "zāsso", in Latin *qualis*, and it requires a Correlative Pronoun; because its exact meaning is "in that way, which, or that which" and the like; *e.g.* "zāsso ailo, tāsso yeundi=let him come, as he came, or in the very state in which he came".

§ 4. Pronoun "apuṇ"

The Latin *ipse* as in this sentence: *ipse faciam*, or *ipse facias*, etc. is somewhat similar to this Pronoun. It may be used in all persons, and in both numbers. There is some other form of this Pronoun, but this is the most common. It is declined like a Noun of the 2nd Declension. In the oblique cases it is like the Latin *sui ipsius, sibi ipsi etc.*

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	apuṇ	apuṇ
<i>Dat.</i>	apṇāk	apṇānk
<i>Accus.</i>	apṇāk	apṇānk
<i>Instrum.</i>	apṇēñ, āpṇāpeñ	apṇēñ
<i>1st Loc.</i>	apṇāpent	apṇāpent
<i>2nd Loc.</i>	apṇāčer	apṇānčer
<i>Orig. followed by</i> <i>Postpositions</i>	aplea kāḍe etc.	apleañ kāḍe etc.

*Observations:*

1. The Genitive is formed as usually, namely "apṇāso"  
*Sing.*, "apṇānzo" *Plural*.
2. Not all cases of this Pronoun are used, at least, commonly.
3. It seems to be used only for persons.
4. The pure Original or stem does not seem to be much

used; instead of it the stem of the derived Adjective "aplo" is used: yet sometimes "apna" as Original of "apun" occurs. *Examples*: "to aplea kăde uleită=he speaks with himself"; "apleă pasun to văur kartă=he works for himself", or "apna pasun to văur kărtă".

*Adjective derived from "apun".*

This is "aplo" corresponding to the English *his own*, to the Canarese "tanna". It is very frequent; and is declined like an Adjective of three terminations. It is also used as Adjective of 1st and 2nd Person "apliñ pătkañ sāngtañ = I say my sins", although more commonly both Pronoun and Adjective are used only for the 3rd Person.

§ 5. Interrogative Pronouns

1. Kōṇ = who? *quis?*

<i>Nom.</i>	kōṇ	kōṇ
<i>Dat.</i>	kōṇāk	kōṇānk
<i>Accus.</i>	kōṇāk	kōṇānk
<i>Instrum.</i>	kōṇeñ	kōṇeñ
<i>1st Loc.</i>	<i>not used</i>	<i>not used</i>
<i>2nd Loc.</i>	kōṇāčēr	kōṇānčēr
<i>Orig. followed by</i> <i>Postpositions</i>	kōṇa lăgîñ <i>etc.</i> kōṇāñ lăgîñ <i>etc.</i>	

*Observations:*

1. The Genitive is formed as usually; "kōṇāso" *Singular*, "kōṇāñso" *Plural*.

2. Instead of the 1st Locative, we may use the Original followed by "bităr".

3. This Pronoun is used sometimes in the Plural when we should use the Singular; *c. g.* "găra kōṇ natello". [Perhaps in this example it is not Plural, but the Neuter Singular (natellen), as this kōṇ comprehends both men and women, consequently Neuter Gender]. (See p. 43, n. 5.)

4. All the above cases, chiefly in the Plural, are not common; on the contrary its Original "kōṇa" occurs sometimes, although not often.

2. Kitoñ = *quid*, what?

It is declined according to the Neuter of the 3rd Declension.

Stem "kitea".

Nom.	kiteñ	Instrum.	kiteān
Dat.	kiteāk	Orig. followed by	kitea pasun etc.
Accus.	kiteñ	Postpositions	

3. Kōṇ to etc. = which?

To express the English "which", Lat. *uter* or *qualis*, "kōṇ", above given, may be used, or "kōṇ to" literally = *quis iste* or *kōṇso* (shortened from *kōṇāzo*) which seems to be different from "khainso = of what origin", derived from "khaiñ" = where"; it may be derived also from "khaiñ" = what?" and then it means *qualis*.

The Declension of "kōṇ" is as above; of "kōṇ to" the compound of the Declension of "kōṇ" and "to"; the others are declined as Adjectives of three terminations.

There are other Interrogative Pronouns; they may be found in the Dictionary, with their irregularity, if there be any.

## § 6. Indefinite Pronouns

1. I put first those which correspond to the Latin Adjective in *libet* or *vis*. These Adjectives may be formed

a) By doubling the first syllable of the original connected Pronoun; *e.g.* "yeyeklo = every one"; "yeyek = every", from "yeklo and yēk = one"; or

b) By adding "ei" or "i"; so from "kōṇ = *quis*", we get "kōṇei = *quilibet*", or "kōṇi". These Pronouns compounded with "ei" or "i" are declined only in the first part; "ei" remains always the same. So "kōṇūkei = *cuiuslibet*" etc.

c) The word "khaiñ = something" gives also an indefinite meaning to the word to which it is added; *e.g.* "to khaiñ patak



kārinā=he does not commit any sin at all"; "tuveñ titleñ khaiñ poļeunk nā=you did not see such a thing"; "khaiñ beaņa=no fear at all"; "khaiñ yēk=any (*qualsiasi*)"; "khaiñ illeñ=any little thing".

There is no real negative Pronoun as in Latin *nemo* etc., but if required, the affirmative Pronouns are used with the negative particle joined to the Verb; so instead of making the Pronouns negative, they make the Verb negative; *e.g.* "*nemo venit*=kōņ yeunk nā", literally=*aliquis venit non*.

## 2. Other Indefinite Pronouns are:

"Kōņ=*aliquis*", declined, as above; "kōņ nā ('nā' particle to be joined to the Verb, if expressed)=*nemo (aliquis non)*"; "khaiñ or kiteñ=*aliquid*, something"; "khaiñ nā=nothing (*aliquid non*)"; "yēklo=a man, *aliquis, unus*"; "kōņyēklo=somebody"; "ariyēklo=every one"; "fālano or āmko=a certain man", in Latin *quidam*.

## *Adjectives connected with the Indefinite Pronouns.*

These are: "kōņyēk or ariyēk=*aliquis*", "yēk=a, an, some"; *e.g.* "yēke pauṭi=sometimes". From "khaiñ" are derived the two very common Adjectives "kāso (or khāso)" and "khaiñso" the first="how", but it is used as an Adjective; again, from "kāso" is derived another Adjective, "kāssālo=which, or how". The second, "khaiñso", corresponds to the Latin "*qualis* = of what quality or of what origin". They are used as Adjectives of three terminations. (*Cf.* p. 75.)

The Declension of the Adjectives, compounded with "yēk", is as the Declension of "yēk", viz. Singular Number "yēk" in all genders, oblique case *m., n.* "yēka"; *fem.* "yēke", but "kōņyēk" and "kōņyēklo" decline also the first part, *i.e.* they add a to "kōņ" in the oblique cases thus: "kōņayēka, kōņayēkleak", etc. The Pronouns in *o* are declined as Nouns of the 3rd Declension; the others have been given above. The Adjectives in *o* are regular.

### § 7. Reflexive Pronouns

They are like the English "myself" *etc.*

These Pronouns are formed by adding to the original Pronoun in each case the compound letter -ts or -tz. So, "āuñts = myself", "makāts = to myself", "tūñts = thyself", "tukāts = to thyself".

If this -ts is to be joined to a word ending in a or y, by the addition of -ts, this a or y appears, although perhaps the word before the addition of -ts, was written without a, y, as not necessary<sup>1)</sup>. Nay, this a or y seems to become sometimes ā, or, at least, a and y, by the addition of -ts are heard more distinctly; *e.g.* "apun" should be written "apuna", although it has been written "apun", in order to avoid unnecessary niceties. By adding -ts it becomes "apunaṭs" or "apunaṭts". This a or ā might perhaps be inserted before adding -ts, also in words ending in a pure consonant (see p. 3, *note*), if euphony requires it. This -ts is nothing else than the emphatic -ts I am going to speak of.

### § 8. Emphatic Pronouns

I call Emphatic Pronouns those which add a peculiar strength or emphasis to the original Pronoun. Thus *nos ipsi* would be emphatic of *nos*. This emphasis seems to be a Konkaniism, because it is used very often, and gives sometimes to the affected word a meaning which can scarcely be rendered in English. So "to = he" by -ts becomes "tōts = he truly", or the same (Latin *idem*). This -ts is added in all cases ("āuñts, makāts" *etc.*) to the above given terminations of the Pronouns without making any other change. This -ts is added to the affected word: if this word is compounded of two words, *e.g.* of a Substantive and an Adjective, it may be added to either of them; *e.g.* "teāts uora or tea uorāts = at the same hour"; "Devā pasuntz = for God".

<sup>1)</sup> a and y are not always written by me, but only or chiefly, if by not writing them some ambiguity might arise. (See Part I. ch. I.)

This *-ts*, emphatic, is added not only to Pronouns, but also to all other parts of speech, except perhaps Interjections.

The right use of this *-ts* is to be learnt only by great practice. In Italian it corresponds to *giusto*, *propriamente*, *esattamente* etc., "*săglo* = whole", "*săglōts* = *tutto quanto*".  
*Examples*: "Pedru vāur kartātz = Peter works truly"; "tuje pasuntz o livru = this book is just for you"; "tuveñ makā āpoilo dekunātz āuñ āiloñ = I came just because you called me"; "tāssentz = just so (Ital. *proprio così*), or in the same way"; "Ānkuār Māri borits = the Virgin Mary is *truly* good"; "uo āmbo tarnōts = this mango is truly green or perfectly green"; "atāñ = now"; "atānts = just now"; "kāiū nā = nothing"; "kāints nā = nothing at all"; "Jezu = Jesus"; "O Jezuts = O my Jesus".

1. Another meaning which this "*-ts*" gives to the original word is "only"; e. g. "*tođeñ* = a little", "*tođents* = only a little"; "*gārā bitārāts* = only at home"; "*gārjeļi vāstq* = necessary thing"; "*gārjeļits vāstq* = only necessary thing"; "*uo* = this"; "*uotz* = only this". Even common people use this "*-ts*" in cases in which it seems to be out of place.

2. Now I should speak of Pronouns quite contrary to the Emphatic Pronouns, i. e. of the quasi Diminutive Pronouns; it will be better to speak about them later on.

### § 9. Correlative Pronouns

These are like the Latin *talis...qualis*, *tantus...quantus*, and also *sicut...ita* and the like, because these *sicut ita* etc. are translated by Pronouns or Adjectives. The following are the chief Correlative Pronouns.

kosso...tosso = *sicut...ita*, as...so (more exactly "*kāssō, tāssō, zāssō*")

zosso...tosso = *qualis...talis*, from "*zo*" = *qui*, and "*to*" = *is*"

kitlo...itlo = *quot...tot* (proximate)

kitlo...titlo (remote)

kedo...yedo = *quantus...tantus* (proximate)

kedo...tedo (remote)

zo...to = *qui...is*

zo kōq...to = *quicumque...is*, or *quisquis...is*.

*Observations:*

1. "Kedo...yedo" and "kedo...tedo" are seldom used.
2. Some of these Pronouns may be used also absolutely; *e.g.* "kitle?=*quot?*" "kāssō?=*how?*", or "kāssāleñ?".

3. Very often only the 2nd Correlative is expressed, the 1st is left out and understood; *e.g.* "Jezu Kristān kelañ teñ kār=(what) Jesus Christ has done, do it". Nay, this is the more common way of using "zo...to" *i.e.* to leave out "zo".

4. All except the last, are used as Adjectives of three terminations, usually in the Nominative; but sometimes also in the oblique cases.

5. If they are used absolutely and as Pronouns, they are declined as Nouns of the 3rd Declension.

6. Of "zo kōṇ" only the first part "zo" is declined as the Relative "zo"; it can be used in the Plural also. But in the oblique cases, it seems better to omit "kōṇ" and to use only the 1st part. Yet sometimes the Genitive is used; *e.g.* "Zo koṇāso Deu mōg kartā, takā śikṣā ditā=*Quem Deus diligit corripit*". Moreover "zo kōṇ" always requires a Correlative Pronoun as in Latin *quisquis*.

7. Sometimes they are united with another Adjective; *e.g.* "kedo" with "vōḍ"="kedo vōḍ?=*how great?*" *fem.* "kedi vōḍ?" *neut.* "kedeñ vōḍ?"

8. "Kāssō=*how*" is declinable and follows the rules of concord (see Syntax); *e.g.* "kāssō assai?=*how are you?*" (speaking to a man), "kāssi assai?=*how are you?*" (speaking to a woman).

9. The difference between the proximate and remote Pronouns is the same, *servata proportione*, as the difference between *o* and *to*.

**Exercises on Pronouns**

*Personal Pronouns.*

nozo = is impossible

kārizāi = must do (= must be done)

šivai = except, (*praeter*)

kārni, -e = action (*f.*)

zātān kāṇe = take care

āskāt = weak  
viņe = without  
jiņi, -e = life (f.)  
jie = live

sāmbāl = keep [(m.)  
upadēs, -a = commandment  
pāu = reach  
aḍar = commit (v.)

Āuñ tukā, Deva, mojeñ kaliz dītāñ, tūñ makā tuji karpā di. Anton ani Mingel moje bāu: to ušār, o āltzi burgo; takā inām, akā šikšā diā. Yeñ kām karunk mojān nozo: tuveñ yeñ kām kārizāi. Monis Devāci ratčna: taņeñ Devāso mōg kārizāi: Devāče kurpe šivāi boreo kārneo aḍarunk tačeān nozo. Tī amči āuoi: tincēñ moji zātān kāņeizāi. Sākāt monis āskāt: tankāñ Devāci kumok zāi: Devāče kumke viņe bori jiņi jieunk taņeān<sup>1)</sup> nozo. Moje lāgiñ yēk buk assā; to tuje pasun assā. Mojā vōrviñ Devāk akmān zālo. Moje višiānt lōk kiteñ uleitāt (*speak*)? Moje sārsi (*with*) kāiñ nā. Tuje kāde kāiñ assāgi? Moje lāgiñ kāints nā. Sārgār pāunk āuveñ kiteñ kārizāi? Sāmbāl upadēs.

### *Demonstrative Pronouns*

kākult, -i = mercy (f.)  
utar, -tra = word (n.)  
rāk = keep

voḍil, -a = superior (m.)  
suāt, -e = place (f.)  
piso = foolish

Deu amso bāpui. Tāso mōg, tāci kākult ani tāčeñ utar amkāñ sāmbālāt. Devāci māi amči māi, tiso mōg ani tiči kākult amkāñ sādānts mejtāt. Sārgār amčeñ gār, tačeñ bāgil ani tači tēavi Sañ Pedru rāktā. Amče voḍil Jezu Kristāče suāter assāt. Amiñ tančiñ utrañ aikazāi. Āuoio apleañ burgeānso mōg kartāt, puṇ tode pāuṭi tinso mōg foṭkiro, tincēñ utrañ pisiñ.

### *Relative Pronouns*

pāl, -a = root (n.)      yetā = comes

(Zo) atañ vetā, to mozo bāu. (Zakā) tūñ boksitai āuñ takā boksitāñ. Rukāk, zāciñ pālañ lāmb, vāḍāso rūk (*banyan*)

<sup>1)</sup> This form in "am" is found in all or in nearly all Pronouns: it is declined; consequently here we have "tančeān" instead of "tačeān".

*tree*) moņtāt. To zo ataņ yetā, mozo bāu. Devāče upadēs sām̄bāļtolo Devāso mōg kartā (*or* Devāče upadēs sām̄bāļtā, to Devāso mōg kartā; *or* Devāče upadēs sām̄bāļtāt, to Devāso mōg kartāt).

*Pronoun "apuņ"*

vaḍai = educate

kiteāk moļeār = because

birānt, -i = fear (*f.*)

Kōņ Pedručeņ gār raktā? Āpuņ raktā. Zo kōņ apņāk jiuvsī martā, to Devāk akmān kārta. Yeņ kāsseņ zāleņ? Apņāpentz (*or* apsefītz) zāleņ. Mozo buk koņā lāgiņ assā? Tuzo buk apņā lāgiņ (*or* tuje lāgiņ) assā. Āuoi bāpaino, tumiņ tumčeāņ (*or* āpleaņ) burgočānk Devāče birāntint vaḍaiyā; kiteāk moļeār, tanče pasun tumiņ Devāk lek dīzāi. Yeņ koņāčeņ gār? Yeņ moja bāvāčeā putāčeņ gār. Kitea pasun to dusreānčeā gārānt rautā? To āz aplea ištāk beṭtā. Konso išt? Pedru. To kāssālo išt? To boro monis. Pedru kōņ to? Gār bāndaitālo. Uņḍo khainso? Gauņso uņḍo. Gauņso uņḍo kāssālo? To boro rutztā.

*Indefinite and Interrogative Pronouns*

dótorn, -i = doctrine (*f.*)

tank-tā = can

zaņā = knows

āilo = came

Devāče kurpen koņāki boreo kārneo aḍarunk tank-tā. Tumče bitār kōņ dótorn zaņā? Kāssāloi burgo zaņā. Ye-yēklo apņāso mōg kartā. Yeyēk monis apleaņ vāstunči zātān kāņeitā. Baglār kōņ assā? Kōņ nā. Tukā kiteņ assā? Makā kāiņ nā. Tukā ani kāiņ assāgi? Ani khaiņ (*or* kiteņ) assā? Baglār yēklo (*or* yēk monis) assā; poļe, kōņ assā. Fālāno sākāl assā, takā āpoi. Ariyēklo pātkaņ aḍartā. Ariyēkleāk Devāči kākult zāi.

*Reflexive and Emphatic Pronouns*

āstri, -e = woman (*f.*)

beṭai = offer

Kōņ yetā moja sangatā? Āuntz, saibānu. Koņāk āpoitāt,

makāgi? Ui tukātz āpoitañ. Āpuñatz yetāñ. Somi Jezu Kristatz sārgārtāun āilo amče pasun. Ti āstri tuji āuoigi? Titz (*proprio quella*). Yēkatz (*only one*) dis sāgleñ kām pād kārtā. Tuji ānoi borigi? Boritz (*truly good*). Kōṇso bānk tukā zāi? Uōtz (*proprio questo or questo solo*). Moja Devā, āun tukā makātz sāglōtz (*tutto quanto*) beṭaitāñ.

### *Correlative Pronouns*

Rupoi, -a = Rupee (*m.*)

Kitle rupoi makā tittle tukā assāt. Kedeñ vōḍ mojeñ gār, tedeñ vōḍ tujeñ gār. Zo kōṇ pātkānt mortā, to yemkaṇḍānt (*hell*) vetā. Zāssi tuji kuṣi sārgār zatā, tāssi sauñsārānt zāuñ (*be done*). Kāssō to tāssi ti

## CHAPTER IV. VERBS

### Art. I. Verbs in general and their Conjugation

#### § 1. Preliminary Observations

1. We may reduce all Conjugations to one; because we may find a paradigm, according to which all the different kinds of Verbs are modified, except a few irregular Verbs.

2. The different Tenses and Moods will appear from the Conjugation itself. I was obliged to introduce or rather to give a name to Tenses or Moods, which do not exist in English and Latin.

3. Some Tenses have in some persons three terminations according to the gender. These Tenses are chiefly those which end in the 1st Person Singular in oñ. I say chiefly, because sometimes also Tenses ending in āñ have three terminations for one person.

4. There is not a perfectly passive form; but, on the contrary, there are two forms, one for the affirmative, the other for the negative Verb; *e.g.* I say, I do not say.

5. The First Person Singular, if it ends in a vowel, is nasal. The Neuter is nasal in all persons ending in a vowel.

6. The forms ending in -ea, -eat, -eo, (or -ya, -yat, -yo) have the accent upon the last vowel (a, o), the forms ending -ai, -aũ (or aõ) have the accent upon a, i. e. upon the penultimate vowel. If there be any exception, it will be indicated.

## § 2. Formation of Tenses

First find the root, namely that part of the Verb from which all Tenses may be derived by addition, and which, consequently, remains in all Tenses. This root usually is found pure in the 2nd Person Singular Imperative. The root is given in the Dictionary; to it add the following terminations<sup>1)</sup>:

### I. Affirmative form

#### A. Indicative Mood

<i>Present.</i>	<i>Sing.</i>	1) -tañ	2) -tai	3) -tã
"	<i>Plur.</i>	1) -taoñ <sup>2)</sup>	2) -tāt	3) -tāt
<i>Imperfecte.</i>	<i>Sing.</i>	1) -taloñ (m.)	-taliñ (f.)	-taleñ (n.)
"	"	2) -taloï (m.)	-tali <sup>3)</sup> (f.)	-taleiñ (n.)
"	"	3) -talo (m.)	-tali (f.)	-taleñ (n.)
"	<i>Plur.</i>	1) -taleaoñ	2) -talent	
"	"	3) -tale (m.)	-taleo (f.)	-taliñ (n.) <sup>4)</sup>

<sup>1)</sup> These are the ordinary terminations; yet euphony may require some change; e. g. "rau" does not require "unk" in the supine as other Verba, having already "u", but only "nk" etc.; "dī" has "dīn" not "dīn" in the Contingent Future.

<sup>2)</sup> Or "taũ", and so whenever this termination "aoñ" of the 1st Person Plural occurs, and this consequently must be understood, although not written expressly.

<sup>3)</sup> This "i" is pronounced nearly "li"; we might write also "li", and so whenever this termination "i", 2nd Person Feminine, occurs:

<sup>4)</sup> The three terminations of the 3rd Person are, according to the Adjectives, so "o" (m.), "i" (f.), "cñ" (n.) in the Singular, "e" (m.), "eo" (f.), "iñ" (n.) in the Plural.



*Past.* (in Latin: *amavi*, in Italian: *amai*)

" *Sing.* 1) -loñ (*m.*), -liñ (*f.*), -leñ (*n.*)

" " 2) -loi (*m.*), -li (*f.*), -leiñ (*n.*)

" " 3) -lo (*m.*), -li (*f.*), -leñ (*n.*)

" *Plur.* 1) -leauñ, 2) -leat

" " 3) -le (*m.*), -leo (*f.*), -liñ (*n.*)

*Perfect.* ("I have loved" in English, *ho amato* in Ital.)

" *Sing.* 1) -lañ (*m.*), -liañ or -leañ (*f.*),<sup>1)</sup> -lañ (*n.*)

" " 2) -lai (*m.*), -liai or -leai (*f.*), -laiñ (*n.*)

" " 3) -la (*m.*), -lia or -lea (*f.*), -lañ (*n.*)

" *Plur.* 1) -leauñ or -leaoñ 2) -leat

3) -leat (*m. f.*), -leant (*n.*)

*Past Perfect.* (Latin *amaveram*). Usually this Tense is made by doubling the *l* of the Past; e.g. "zalo, zallo; kelo, kello"; and then it is conjugated just as the Past. If this cannot be done on account of the nature of the consonants, *o* is inserted between the two *l*; e.g. "tsäl=walk"; *Past* "tsal-lo"; *Past Perfect* "tsal-o-lo"; others, chiefly Brahmins, in this case instead of inserting *o* between the two *l*, add to the root "ulloñ" or "alloñ" etc., e.g. "nid-ulloñ=I had slept". The Conjugation of "ulloñ" in the different persons is the same as the Conjugation of "-loloñ"; so we get

*Sing.* 1) -loloñ, -leliñ, -leleñ<sup>2)</sup> or -ulloñ, -ulliñ, -ulleñ

" 2) -lolo, -leli, -leleiñ or -ulloi, -ulli, -ulleiñ

" 3) -lolo, -leli, -leleñ or -ullo etc.

*Plur.* 1) -leleaoñ, 2) -leleat, 3) -lele, -leleo, -leliñ or -ulleauñ etc.

*1st Fut. Absol. Sing.* 1) -toloñ, -teliñ, -teleñ<sup>2)</sup>

" " 2) -toloi, -teli, -teleiñ

" " 3) -tolo, -teli, -teleñ

" *Plur.* 1) -teleaoñ, 2) -teleāt, 3) tele, -teleo, -teliñ.

<sup>1)</sup> Both "liañ" and "leañ" etc. may be used: in Kanarese it should be written "lyañ", which may be rendered either by "leañ" or "liañ".

<sup>2)</sup> The first "o" is changed into "e" in the Feminine and Neuter Singular, and in the Plural for all three Genders.

2nd Fut. Seldom used, yet if required, is thus:

Sing. 1) -an<sup>1)</sup> (sometimes "in"), 2) -ši (or -ši), 3) -it (or "-at" if the 1st Person is "-an").

Plur. 1) -uñ, 2) -čat (or -šat), 3) -tit.

Sometimes the Future Contingent followed by "zaleār", may be used instead of this form; e.g. "mārit zaleār = si percussit"; sometimes, though very seldom, the following form is used, namely the Past Participle of the Verb followed by the 1st Future of the Verb "assā = is", just as in Italian in some Verbs; e.g. sarò andato = gelo astoloñ.

Contingent Future, very frequently used, has the same form as the 2nd Future in an.

#### B. Imperative Mood

Sing. 1) -uñ, or -ungi (rare)

" 2) the pure root

" 3) -undi, or -uñ

Plur. 1) -yañ, (-iañ) or -uñ

" 2) -a or -ya (-ia)

" 3) -undit, or -uñ

#### C. Optative Mood

Present. "-uñ" in all persons; e.g. "Deu boreñ kārūñ = Deus faciat bonum". This very form is sometimes used as a pure Subjunctive.

Imperfect. The 1st Conditional (see below) with "puro", or with "boreñ assāleñ" or sometimes only the Conditional is used; e.g. "to aileār puro = utinam is veniret" or "to aileār! = si veniret!"

Past. (Corresponding to the Latin *utinam hoc fecissem!*). The Past Conditional is used; e.g. "ōh to ailo asleār! = utinam venisset!"<sup>2)</sup> "Puro" or "boreñ assāleñ" may be added.

<sup>1)</sup> Some castes pronounce "-ān" in the 1st Person, "-āt" in the 3rd Person.

<sup>2)</sup> "Ailo" is declined as an Adjective of 3 terminations, "asleār" is indeclinable.

#### D. Subjunctive Mood

*Present.* "uñ" in all persons. It is very seldom used as a pure Subjunctive; instead of it the Indicative Present is used, or the Gerund, or some other Tense.

*Imperfect.* Corresponding to the Latin *ut amarem* (*ut* expressing aim, Ital. *affinché*).

*Sing.* 1) -soñ (*m.*), -siñ (*f.*), -señ (*n.*)

3) -so (*m.*), -si (*f.*), -señ (*n.*)

*Plur.* 3) -se (*m.*), -seo" (*f.*), -siñ (*n.*)

The 2nd Person Singular and 1st and 2nd Plural are not used. An euphonical *a* or *i* is usually inserted between the root and these terminations.

*Past and Perfect.* I do not remember to have ever heard it. It is expressed by the Indicative or by the Past Participle *etc.*; yet for this Perfect sometimes the Future Contingent may be used, followed by the Conditional Tense; *e.g.* "sikat zalçär = *si didicerit*". (See the Appendix to the Grammar.)

*First or Present Conditional*, "leär" in all persons.

*Second or Past Conditional* is formed by the Past Participle in *lo*, followed by the First Conditional of "assä" or of "zatä".

*First Conditionatum*, (as the 2nd part in the sentence "if you studied, *you would learn*") the form of the 2nd Future in *-an*, *-äi* *etc.* is used.

*Second or Past Conditionatum*, (as the 2nd part in the sentence "if you had studied, *you would have learnt*") is formed by the Present Participle in *-tolo* (or, shortened, in *-to*) and the *Past* of "assä".

Instead of the given form of the Present Conditional sometimes some other form is used; *e.g.* instead of "sikleär = if I learn", the 2nd Person Plural Imperative with the Conditional of "assä" is used: "sika zalçär", and instead of the Past Conditional as above given, the termination "-leleär" is used, *etc.* but the above given forms are the most common.

#### E. Potential Mood

It expresses possibility, probability *etc.*

*Present.* There are three forms: 1) "-iye", or "-iyet", or

2) "tank-tā=is possibile" added to the Supine, or, 3) "puro" added to the Supine.

*Past.* Add to "-iye" or "-iyet"<sup>1)</sup> the Past of "assā" i. e. "assolloñ", or we may also add the Past of "tanktā" to the Supine.

*Future.* 1) the Present is used also for the Future, or 2) the same terminations as in the 2nd Future in "an", or 3) add to the Present (-iyet) the Future of "zatā" or of "assā", or 4) add the Future of "tanktā" to the Supine.

#### F. Necessary Mood

It expresses the necessity of doing something.

To express necessity zāi is used: zāi alone means "is necessary"; e. g. "I am in need of the grace of God=makā devāci kurpā zāi".

To show a particular necessity, this zāi is added to the root of the required Verb after having inserted sometimes, on account of euphony, an a or i between the root and zāi. This is for the Present and Future. For the Past it seems that the Past of the Potential Mood, which should have also the meaning of necessity, is used by some. Yet I doubt about it. I would rather use the Future Gerund Passive, given above, called in Latin *Gerundivus* with the Past of "assā"; e. g. "karčeñ assalleñ=faciendum erat or fuit". See below the Periphrastic Conjugation. This periphrastic form, to express necessity, can be used also in the Present and Future. Or we may express the Past by adding the Past of "zatā" or of "assā" to the Present; e. g. "kārīzāi assalleñ"; the Future may be expressed also by adding the Future or "zatā" or of "assā" to the Present of this Mood.

#### G. Indefinite or Infinitive Mood

About this Mood it is difficult to speak, if we keep the denominations of the Latin or English Grammar, as there is a great difference between the English and Konkani Indefinite; nevertheless, for the present, I think we may say thus:

<sup>1)</sup> We might say also "-iyeto, -ti, -teñ".

*Absolute Indefinite.* I call by this name the Infinitive which we would express in Latin saying: "*to legere* = *il legere*" as in the sentence *ridere* (or *risus*) *abundat in ore stultorum*. These are the terminations: -so (*m.*), -či (*f.*), -čeň (*n.*), or -unso, -unči, -unčeň<sup>1)</sup>.

The form in -unso is used chiefly for Causative Verbs and for those which, although not Causative, have a similar form in *ai* or *ei*; *e.g.* "ulei = speak"; "uleunčeň = to speak," or end in a vowel.

*Supine.* I call Supine the Infinitive preceded by the Italian *per* (to show aim) or the Latin *ad amandum, ut amarem*, or the true Supine, (*eo ambulatum*), though sometimes it has the same meaning as the Absolute Indefinite. The termination of the Supine is -unk, and is not declined. Sometimes instead of the Supine in "-unk", the Dative of the Absolute Infinitive is used, *e.g.* "ulounčeňk äilo = he came to speak".

All these are Present Infinitives: there is no Past Indefinite Mood, nor a pure and simple Future Infinitive Mood, though this can be expressed by some periphrasis, chiefly by resolving the Infinitive into a Finite Mood by "-moň = that", as in Latin; *e.g.* *spero eum venturum esse* may be resolved into *spero quod ipse veniet*.

## H. Participles

*Present.* (-ns in Latin). 1) "-tolo (*m.*), -teli (*f.*), -teleň (*n.*)"; 2) "-ta to, -ta ti, -ta teň". This is not a true Participle, but the 2nd part of a correlative sentence in which the Relative Pronoun is simply omitted, without changing the construction: hence that -ta of "-ta to" is the termination of the 3rd Person Singular Present Indicative; hence in the Plural 2nd and 3rd Person it becomes "-tat te", not "-ta te". See below in the Syntax a more distinct explanation; 3) "-so, -či, -čeň", the same as the Infinitive; or "-unso, -unči, -unčeň," if the Infinitive

<sup>1)</sup> More exactly "-tso, -tči, -tčeň" and "-unteo, -untči, -untčeň" in order not to confound this termination with "-so" quasi Diminutive.

has this termination; 4) "ta" used chiefly in composition with "astanañ = being", to form the Gerund.

*Past.* 1) "-lo, -li, -loñ"; 2) "-un", if the root ends in u or uñ, or if euphony requires, only n is added.

*Future.* "-so, -či, -čeñ" (or "-unso, -či, -čeñ", for the Verbs which have the Infinitive in "unso").

### I. Gerunds

*Present.* -tanañ or -tastanañ.

*Imperfect.* -un (or n, see above).

*Past.* 1) -tāts.

" 2) -un (or n, see above).

*Future* (passive) -so, -či, -čeñ in Latin *amandus*, -a, -um (or -unso as before).

## II. Negative form

There are many ways of expressing a Verb in the negative form. I give that which is more common here in Mangalore and the neighbourhood.

### A. Indicative Mood

*Present.* It is formed by adding to the root [after having inserted sometimes (see below) a or i] the negative particle na, giving to it the termination of the affirmative form of the Present.<sup>1)</sup> Thus we get:

*Sing.* 1) -nāñ, 2) -nai, 3) -nā

*Plur.* 1) -nāoñ, 2) -nānt, 3) -nānt (instead of -nāt).

*Imperfect.* Insert na between the root (with the euphonical a or i, if required) and the terminations of the affirmative form, with some modifications which will appear from the paradigm of the Imperfect to be given now.

*Sing.* 1) -natloñ, -natliñ, -natleñ; or -natuloñ, -natāliñ, -natāleñ.

<sup>1)</sup> For the sake of brevity I call *negative root*, the root of the affirmative form followed by "na" with the insertion, often, of the euphonical "a" or "i".

*Sing.* 2) -natloi, -natli, -natleñ, *or* -natuloi, -natāli, -natāleñ; 3) -natlo, -natli, -natleñ, *or* -natulo, -natāli, -natāleñ;

*Plur.* 1) -natleauñ, *or* -natuleauñ (*m.*), -natāleauñ (*f. n.*);

2) -natleāt, *or* -natuleāt (*m.*), -natāleāt (*f. n.*);

3) -natle, -natleo, -natliñ, *or* -natule (*m.*), -natāleo (*f.*), -natāliñ (*n.*)

*Past and Perfect.* Add *na* to the Supine giving to it the terminations of the affirmative form (but Plural 2nd and 3rd Person “-nānt”).

*Past Perfect.* Add “-natullo”, *or* “-natlo” *or*, better, “-natullo” (conjugated as the Imperfect) to the Supine.

*Contingent Future.* Add the Contingent Future affirmative of “zātā” to the negative root. Sometimes the negative form of the Absolute Future is used also for the Contingent Future negative.

*1st and 2nd Future.* Add to the root -so, -či, -čeñ (according to the gender), and after it the negative “-na” giving to it the terminations of the Present. If a Verb has the root ending in a vowel, then in the Negative Future it takes “-uñsonā”, “-unčīnā”, “-unčēnā”, instead of “-sona, -čina, -čēna”; but if this Future means a resolution of the will, such a Verb takes “-sonā” *etc.* as the others; *e.g.* “pīe=drink”, “pieunsonāñ=I shall not drink”, “piesonāñ=I will not drink”, (although I were compelled to drink); “ye=come”, “yeuñsonāñ=I shall not come”; “yesonāñ=I will not come”.

#### B. Imperative Mood

*Sing.* 1st Person may be expressed by the negative form of the Potential or Necessary Mood (see below), or add “zauñ” to the negative root.

2nd Person, add “naka” to the root.

3rd Person, as the 1st Person, or add to Negative root “zāundi” *or* “zāuñ” (Imperative of “zātā”), inserting, if required, a or i.

*Plur.* 1st, As the 1st Person Singular.

„ 2nd, Add “nakāt” to the root.

„ 3rd, As the 1st Person, or add to the negative root the Imperative of “zatā” (zāundit or zāuñ).

### C. Optative Mood

*Present.* Not commonly used. If really required, I would add “zāuñ” to the negative root in all persons, *i.e.* as one of the forms of the Negative Imperative. Also the Imperfect Optative might be used for the Present.

*Imperfect.* The same as the 1st Conditional Negative (see below) followed by “puro” or “boreñ assälleñ”.

*Past.* The same as the Past Conditional Negative (see below), followed by “boreñ assälleñ”, or “puro”, or only the Past Conditional Negative.

### D. Subjunctive Mood

*Present* seems not to be used; if it occurs in English, some other Tense is used in Konkani. Perhaps “zāun” added to the negative root may be used.

*Imperfect* is formed by adding the terminations of the affirmative form to the negative root.

*1st Conditional.* Add the 1st Conditional of “zatā” to the negative root.

*2nd Conditional.* Add to the Present Participle Negative the Conditional of “zatā” (zaleār).

*1st Conditionatum,* as the 1st Future Negative or as the Contingent Future Negative.

*2nd Conditionatum,* add to the root “tonā” (in one word), and, if you like, besides “tonā” add the Past of “assā”

*Perfect.* Sometimes it may be expressed by the negative root, followed by “zaleār”; yet this is rather a particular case than a Perfect, corresponding generally to the Latin Subjunctive Perfect: hence, if required, some other tense must be used. (See Appendix.)



### E. Potential Mood<sup>1)</sup>

*Pres.* There are three forms: 1) "naye" (with the euphonical a or i); 2) "tankanā" added to the Supine affirmative; 3) "nozo" added to the Supine.

*Future.* 1) Add to the negative root the Potential Future of "zatā (zāin)," or 2) add "nozo zateleñ" to the Supine, or 3) add the Future of "tankanā" to the Supine.

*Past.* 1) Add the Past of "assā" to the first form of the Present Potential Mood, or 2) use the Past "nozo" (nozo zaleñ) added to the Supine, or 3) add the Past of "tankanā" to the Supine.

### F. Necessary Mood

This Mood is not exactly Necessary Mood, in the negative form, but the contrary or quite opposite to the Necessary, i. e. Impossible; hence it should be called Impossible Mood, yet in order not to multiply Moods, I retain the same word "Necessary."

*Pres.* "Nozo" added to the Supine, or sometimes to the pure root. For the other tenses, I think, we might use the "gerundivus" with the required tense of "assā"; or also we may add the required Tense (Past or Future) of "assā" or of "zatā" to the Present Negative of this Mood.

### G. Indefinite Mood

*Absolute Indefinite* is not commonly used; if required, the Negative Present Conditional might be used; sometimes the Negative form of the Supine (see hereafter) may be also used. Very often a periphrasis may be used; e. g. "not to sleep = nidanāstanañ rāunčeñ", *lit.* "to remain without sleeping."

*Supine.* 1) Add na to the Affirmative Supine, or 2) add "zāunk" to the negative root.

<sup>1)</sup> The negative form of the Potential coincides mostly with the negative form of the Necessary Mood, as will appear from the paradigm.

## H. Participles

*Pres.* -natlo, -natli, -natleñ, or -natulo, -natāli, -natāleñ.

*Past.* -natullo, -natalli, -natalleñ.

*Fut.* -sonā, -činā, -čēnā, or -uñsonā etc. (see above).

## I. Gerunds

*Present* "nastanañ (after having inserted the euphonical a or i, if required).

*Imperfect.* There is no proper form; if required, resolve it into the Past Participle or some other form, chiefly into the Negative Present Gerund in "nastanañ".

*Past.* Add "zatāts (Affirmative Past Gerund of "zatā") to the negative root.

*Future.* -sonā, -činā, -čēnā, or -uñso etc. as above, declined as the Affirmative Gerund: ("nā" indeclinable).

1) Besides the given Tenses or forms of Tenses there are some other, not so important Tenses or forms: they may be indicated, some at least, in the examples of the Conjugation or in the following observations.

2) Under certain Tenses or Moods I have put some forms, which seem not to belong properly to that Tense or Mood; e. g. "tanktā" preceded by the Supine is called Potential. I did so, in order not to multiply Moods and Tenses without an urgent necessity.

## § 3. Conjugation of the Auxiliary Verbs "zatā" and "assā"

As in the Conjugation, the two Verbs "zatā" and "assā" are required, I put first these two Verbs, though they are irregular: "zatañ=I become"; "assañ=I am".

### "Zatā"

#### I. Affirmative form

##### A. Indicative Mood

*Present. Sing.* 1) zatañ, 2) zatai, 3) zatā;

*Plur.* 1) zatauñ, 2) zatāt, 3) zatāt.

*Imperf. Sing.* 1) zataloñ, zataliñ, zataleñ;

„ 2) zataloi, zatali, zataleiñ;

„ 3) zatalo, zatali, zataleñ.

*Plur.* 1) zataleaoñ, 2) zataleāt,

„ 3) zatale, zataleo, zataliñ.

*Past. Sing.* 1) zaloñ, zaliñ, zaleñ;

„ 2) zaloi, zali, zaleiñ;

„ 3) zalo, zali, zaleñ.

*Plur.* 1) zaleaoñ, 2) zaleāt, 3) zale, zaleo, zaliñ.

*Perfect. Sing.* 1) zalañ, zaleañ, zalañ;

„ 2) zalai, zaleai, zalaiñ;

„ 3) zala, zalea, zalañ.

*Plur.* 1) zaleaoñ, 2) zaleāt,

3) zaleāt (*m. f.*), zaleānt (*n.*)

*Past. Perfect.* zalloñ (*conjugated as "zaloñ"*).

*1st Fut. Absol. Sing.* 1) zatoloñ, zateliñ, zateleñ;

2) zatoloi, zateli, zateleñ;

3) zatolo, zateli, zateleñ.

*Plur.* 1) zateleaoñ, 2) zateleāt,

3) zatele, zateleo, zateliñ.

*2nd Future and Conting. Future:*

*Sing.* 1) zāin, 2) zāci, 3) zāit;

*Plur.* 1) zauñ, 2) zašāt, 3) zatit.

*Another 2nd Absol. Future is this:* zato, (-i, -eñ) assoloñ (-i, -eñ) etc. as the Past of "assā", and "zato" as an Adjective of three terminations.

#### B. Imperative Mood

*Sing.* 1) zauñ,

„ 2) zā,

„ 3) zauñ or zaundi;

*Plur.* 1) zauñ,

„ 2) zayā,

„ 3) zauñ or zaundit.

#### C. Optative Mood

*Pres.* zauñ! or zata zauñ, in all persons.

*Imperf.* zaleār puro!

*Past.* zalo zaleār! or zalo zaleār puro!

#### D. Subjunctive Mood

*Pres.* zauñ, or zata zauñ, in all persons.

*Imperf. Sing.* 1) zaissoñ, zaiissiñ, zaisseñ; 3) zaisso, zaiissi, zaisseñ.

*Plur.* 3) zaisse, zaisseo, zaiissiñ.

*1st Conditional.* zaleär.

*2nd* „ zalo asleär, or zalo.zaleär, zali asleär etc.

*1st Conditionatum. Sing.* 1) zain, 2) zači, 3) zait.

*Plur.* 1) zauñ, 2) začat, 3) zatit.

*2nd* „ *Sing.* 1) zatoñ, zatiñ, zateñ;

2) zatoi, zati, zateiñ;

3) zato, zati, zateñ.

*Plur.* 1) zateaoñ, 2) zateät,

3) zate, zateo, zatiñ.

#### E. Potential Mood

*Pres.* 1) zaviet, or 2) zaunk puro (=it may be), or 3) zaunk tanktä.

*Past.* 1) zaunk puro assaleñ, or 2) zaunk tank assali, or 3) zaviet assaleñ.

*Future.* 1) zaviet, or 2) zain, zači etc. (as the Cont. Fut.) or 3) zaviet asteleñ, or 4) zaunk tank asteli.

#### F. Necessary Mood

*Pres.* zāizāi (compound of “za” root of “zata” the euphonic “i” and “zāi—it is necessary”).

*Past.* zāizāi zaleñ.

*Future.* zāizāi zateleñ.

#### G. Infinitive Mood

*Absolutc.* zāiso, zāisi, zāiseñ or better, zauñso, zaunči, zaunčeñ.

*Supine.* zaunk.

#### H. Participles

*Pres.*

*Future.* | zatolo, zatali, zateleñ, or zauñso, zaunči, zaunčeñ.

*Imperf.* zatalo, zatali, zataleñ.

*Past.* zalo, zali, zaleñ.

" *Perfect (or also emphatic).* zallo, zalli, zalleñ.

### I. Gerunds

*Pres.* zatanañ. *Imperf.* zaun. *Past.* zatiñs.

## II. Negative form

### A. Indicative Mood

*Present. Sing.* 1) zainañ, 2) zainai, 3) zainā.

" *Plur.* 1) zainaoñ, 2) zainānt, 3) zainānt.

*Imperf.* zainatuloñ etc., as the *Imperfect Negative* of "assā".

*Past & Perfect.* zaunknāñ, zaunknai etc. (as the *Present*).

*Past Perfect.* zaunknatulloñ etc. (as the *Imperfect*.)

*1st & 2nd Future Sing.* 1) zasonāñ, začināñ, začēññāñ;

2) zasonāi, začināi, začēññāi;

3) zasonā, začinā, začēññā.

*Plur.* 1) začēññāñ, začēññāñ, začēññāñ;

" 2) začēññānt, začēññānt, začēññānt;

" 3) " " "

or zauñsonāñ, zauñčināñ zauñčenāñ,

etc. as explained above.

*Another 2nd Future is this:* "zatonā (zatinā, zatenā) asso-  
loñ" etc. as the *Past* of "assā", added to "zato"  
declinable.

*Fut. Cont.* 1) zainā zain; 2) zainā zači, etc. only the  
2nd part is conjugated, h.e. as the *Affirm. Cont.*  
*Future*.

### B. Imperative Mood

*Sing.* zauñnakā, *Plur.* zauñnakāt, or zainā zauñ, in all  
persons, (or zainā zaundi, zainā zaundit, in the 3rd person).

### C. Optative Mood

*Pres.* zainā zauñ, in all persons.

*Imperf.* nāzaleār puro!

*Past.* zainātullo zaleār! zainatalli zaleār, etc.

#### D. Subjunctive Mood

*Pres.* zauñnā, or zainā zauñ.

*Imperf.* zaisonāñ, zaisināñ, zaisenāñ etc. (as the *Affirm.*

*Imperfect with the addition of "na").*

*1st Conditional.* nāzaleār.

*2nd* " zainātullo zaleār.

*1st Conditionatum.* zauñso nā (as the *Future*).

*2nd* " *Sing.* 1) zatonāñ, zatināñ, zatenāñ,

2) zatonai, zatinai, zatenai etc.

(as the *Affirm. 2nd Condit. with the addition of "na").*

#### E. Potential Mood

*Pres.* 1) "nozo" (the same as the Necessary Negative), or

2) the Present Indicative Negative "zainā", or

3) zaunaye, or 4) zaunk tankanā, or 5) zaunk nozo.

*Past.* 1) zaunaye asspleñ, 2) zaunk nozo asspleñ,

3) zaunk tank natāli.

*Future.* 1) as the Conting. Fut. or 2) zaunaye zateleñ, or

3) zaunk tank aščinā.

#### F. Necessary Mood

*Pres.* nozo, or zaunk nozo.

*Past.* nozo zaleñ, or zaunk nozo zaleñ.

*Future.* nozo zateleñ, or zaunk nozo zateleñ.

#### G. Infinitive Mood

*Absolute.* zauñsonā, zaunčinā etc.

*Supine.* zaunknā.

#### H. Participles

*Pres.*

*Past.* { zaunknatulo or zauñso nā, zaunknatāli etc.

*Future*

#### I. Gerunds

*Pres.* zainastanāñ.

*Past.* nā zatāts<sup>1)</sup>.

<sup>1)</sup> There are three other Auxiliary Verbs, viz. "zāi, nozo, tanktā". "Zāi" and "nozo" have no proper Conjugation; the required Tense of "asāñ" or "zaiñ" is added to them (see § 7 of the 2nd Art); "tanktā" is regular, except that it is often resolved chiefly in the Past and Future into "tank asāñ etc.=power is etc."

“Assā”<sup>1)</sup>

**I. Affirmative form**

**A. Indicative Mood**

*Present. Sing.* 1) assañ, 2) assai, 3) assā;

*Plur.* 1) assauñ, 2) assāt, 3) assāt.

*Imperfect<sup>2)</sup> Sing.* 1) astaloñ, astaliñ, astaleñ;

„ 2) astaloi, astali, astaleiñ;

„ 3) astalo, astali, astaleñ.

*Plur.* 1) astaleauñ, 2) astaleāt,

3) astale, astaleo, astaliñ.

*Past Sing.* 1) assoloñ<sup>3)</sup>, assaliñ, assaleñ;

„ 2) assoloi, assali, assaleiñ;

„ 3) assolo, assali, assaleñ.

*Plur.* 1) assaleauñ, 2) assaleāt,

3) assale, assaleo, assaliñ.

*Perfect:* not used.

*Past Perfect.* asloloñ or assolloñ, assolliñ, assallen etc.  
as the Past.

*1st Absol. Future Sing.* 1) astoloñ, asteliñ, asteleñ;

„ 2) astoloi, asteli, asteleiñ;

„ 3) astolo, asteli, asteleñ.

*Plur.* 1) asteleaonñ, 2) asteleāt,

„ 3) astele, asteleo, asteliñ.

*2nd Absol. Future and Conting. Future*

*Sing.* 1) assan, 2) ašči, 3) assat;

*Plur.* 1) assuñ, 2) ašcāt, 3) astit.

<sup>1)</sup> According to the Kanarese we should write “asa”; in order to prevent a wrong pronunciation of the s, I prefer to write “assa”.

<sup>2)</sup> This Tense is not often used; instead of it, the Past is used.

<sup>3)</sup> or assalo. The pronunciation of the 2nd vowel (also in the other persons) is not settled: we might perhaps write “ä or e” instead of “a”. The most simple way would be to write the 2nd vowel of Perfect Past and Simple Past, always “e”.

Another 2nd Future is this:

- Sing.* 1) asto (-i, -eñ), assolon (-iñ, -eñ),  
 2) " " assoloi (-i, -eñ),  
 3) " " assolo (-i, -eñ);  
*Plur.* 1) aste (-eo, -iñ) assale (-eo, -iñ),  
 2) " " assaleāt,  
 3) " " assale (-eo, -iñ).

#### B. Imperative Mood

- Sing.* 1) assuñ, 2) ās, 3) assundi;  
*Plur.* 1) assuñ, 2) assa (*not often used*),  
 3) assundit,  
*or* astañ zauñ, *in all persons.*

#### C. Optative Mood

- Pres.* assuñ, *or* astañ zauñ.  
*Imperf.* asleār puro.  
*Past.* assolo (assali, assaleñ) zaleār puro.

#### D. Subjunctive Mood

- Pres.* assuñ, *or* astañ zauñ *in all persons.*  
*Imperf. Sing.* 1) assasson assassiñ, assasseñ,  
 3) assasso, assassi, assasseñ,  
*Plur.* 3) assasse, assasseo, assassiñ.  
*1st Conditional.* asleār.  
*2nd* " assolo, (assali, assaleñ) zaleār.  
*1st Conditionatum.* assan *etc.* (*as the 2nd Future*).  
*2nd* " *Sing.* 1) aston, astiñ, asteñ,  
 2) astoi, asti, asteiñ, *etc.* (*as zaton*).

#### E. Potential Mood

- Pres.* 1) assayet, *or* asuyet 2) assunk tanktā,  
 3) assunk puro.  
*Past.* 1) assunk tank assali, 2) assunk puro assaleñ.  
*Fut.* 1) asayet, 2) assan (*as the Cont. Fut.*)  
 3) assayet asteleñ, 4) assunk tank asteli.



## F. Necessary Mood

*Pres.* assazāi.

*Past.* assazāi asalleñ.

*Fut.* assazāi, or assazāi astelenñ.

## G. Infinitive Mood

*Absolute Infinitive.* asso, aš-či, aš-čenñ.

*Supine.* assunk.

## H. Participles

*Pres.* 1) astolo, asteli, astelenñ, 2) astañ.

*Imperf.* astalo, astali, astalenñ.

*Past.* assolo, assali, assalenñ.

*Past Perfect.* assollo, assalli, assallenñ.

*Fut.* as-so aš-či, aš-čen, or astolo, asteli, astelenñ.

## I. Gerunds

*Pres.* astanañ or astañ.

*Imperf.* assun.

*Past.* astäts.

# II. Negative form

## A. Indicative Mood

*Present.* There are two forms, *i. e.* if it means

1) to be in a place, or 2) simple existence, the form is thus:

*Sing.* 1) nāñ, 2) nāi, 3) nā.

*Plur.* 1) nāuñ, 2) nānt, 3) nānt.

If it means quality, *e. g.* "Peter is not good", the form is thus:

*Sing. & Plur.* nāiñ<sup>a</sup> or nīñ.

*Imperf. Sing.* 1) natuloñ, nataliñ, nataleñ, or  
natloñ, natliñ, natleñ;

„ 2) natuloi, natali, nataleiñ, or  
natloi, natli, natleiñ;

„ 3) natulo, natali, nataleñ, or  
natlo, natli, natleñ.

*Plur.* 1) nataleaoñ, 2) nataleāt, 3) natale, nataleo, nataliñ; or 1) natleaoñ, 2) natleāt, 3) natle, natleo, natliñ.

*Past & Perfect.* asunknāñ or assoñnāñ, assunknai etc. (as the Present).

*Past Perfect.* assunknatulloñ etc. (as the Imperfect).

*1st Absol. Fut. Sing.* 1) assoñnāñ (m.), aščiñnāñ (f.),  
aščeñnāñ (n.)<sup>1)</sup> (n.)  
„ 2) assonai (m.), aščinai (f.), aščeñnai  
„ 3) assonāñ (m.), aščināñ (f.),  
aščeñnāñ (n.),

*Plur.* 1) aščenāoñ, (m.), aščeonāoñ, (f.),  
aščiñnāoñ (n.)  
„ 2) aščenānt (m.), aščeonānt (f.),  
aščiñnānt (n.)  
„ 3) aščenānt (m.), aščeonānt (f.),  
aščiñnānt (n.)<sup>2)</sup>.

*2nd Fut.* astonāñ (astināñ, astenāñ) assolōñ etc. as the 2nd Future Affirmative, except that you add -nāñ to the first part.

*Conting. Future.* assanāñ zāin, assanāñ zāči etc. (as the Conting. Future of “zatā”).

#### B. Imperative Mood

*Sing.* 1) assanāñ zāuñ, 2) assanakā, 3) assanāñ zāundi.

*Plur.* 1) assanāñ zāuñ, 2) assanakāt, 3) assanāñ zāundit,  
or aščeñ nā, in all persons;

or *Sing.* 1) assuñ nakā,  
„ 2) assa nakā,  
„ 3) assuñ nakā, or assundi nakā.

*Plur.* 1) assuñ nakā,  
„ 2) assa nakāt,  
„ 3) assuñ nakā, or assundit nakā.

<sup>1)</sup> This “ā” followed by “č” is pronounced like a Latin hard s as in *assis*; I use “ā”, because this letter “ā” renders this hard “s” better than s, or any other letter. (See p. 4.)

<sup>2)</sup> This form is used sometimes also as 2nd Future.

### C. Optative Mood

*Pres.* assanāñ zāuñ, *in all persons and numbers.*

*Imperf.* nāñ asleār *or* assanāñ zaleār.

*Past.* natullo (-i, -eñ) zaleār.

### D. Subjunctive Mood

*Pres.* assanāñ zāuñ, *or* "assuñ nāñ" *in all persons.*

*Imperfect. Sing.* 1) assanāsoñ, assanāsiñ, assanāseñ;

" 3) assanāso, assanāsi, assanāseñ.

*Plur.* 3) assanāse, assanāseo, assanāsiñ.

*1st Conditional.* nāñ asleār, *or* assanāñ asleār.

*2nd* " natullo (-i, -eñ) zaleār.

*1st Conditionatum. Sing.* 1) assoññāñ, aščiññāñ, aščeññāñ  
*etc. (as the Future).*

*2nd* " *Sing.* 1) astoññāñ, astiññāñ, asteññāñ.

" 2) astonai, astinai, asteñnai,

" 3) astonāñ, astināñ, asteñnāñ.

*Plur.* 1) astenāoñ, asteonāoñ, astiññāoñ,

" 2) astenānt, asteonānt, astiññānt.

" 3) astenānt, asteonānt, astiññānt.

### E. Potential Mood

*Pres.* 1) asunaye, 2) assunk tankanāñ, 3) assunk nozo.

*Past.* 1) assunaye assaļeñ,

" 2) assunk nozo zaleñ,

" 3) assunk tank natq̄li.

*Fut.* 1) assanāñ zāin, assanāñ zači *etc. (see Cont. Future of "zatā"), or*

2) assunk nozo zateleñ, *or* 3) assunk tank aščināñ.

### F. Necessary Mood

*Pres.* nozo, *or* assunk nozo.

*Past.* nozo assaļeñ, *or* assunk nozo assaļeñ.

*Fut.* nozo zateleñ, *or* assunk nozo zateleñ.

### G. Infinitive Mood

*Absolute.* assunknāñ, or assonāñ, aščināñ, aščeñnāñ.

*Supine.* assunknāñ.

### H. Participles

*Pres.* natlo or natulo, natāli, natāleñ.

*Past.* natlo or natullo, natālli, natālleñ.

*Fut.* assonāñ, aščināñ, aščeñnāñ.

### I. Gerunds

*Pres.* nastanāñ.

*Past.* nāñ astāts.

*Fut.* assonāñ, aščināñ, aščeñnāñ (*if used*).

## § 4. Conjugation of a Regular Intransitive Verb

"Nid=sleep".<sup>1)</sup>

### I. Affirmative form

#### A. Indicative Mood

*Present. Sing.* 1) nid-tañ,<sup>2)</sup> 2) nid-tai, nid-tā = I sleep etc.

„ *Plur.* 1) nid-taon (or nid-taon), 2) nid-tāt,  
3) nid-tāt.

*Imperf. Sing.* 1) nid-taloñ (*m.*), nid-taliñ (*f.*), nid-taleñ (*n.*)<sup>3)</sup>  
= I was sleeping etc., Lat. *dormiebam*.

„ 2) nid-taloi, nid-tali, nid-taleiñ.

„ 3) nid-talo, nid-tali nid-taleñ.

*Plur.* 1) nid-taleauñ, 2) nid-taleāt, 3) nid-tale,  
nid-taleo, nid-taliñ.

*Past. Sing.* 1) nid-loñ, nid-liñ, nid-leñ = I slept etc.,  
Lat. *dormivi*.

„ 2) nid-loi, nid-lī, nid-leiñ;

„ 3) nid-lo, nid-li, nid-leñ;

<sup>1)</sup> This "n" is pronounced nearly "gn".

<sup>2)</sup> I write these hyphens only to show more distinctly the formation of the tenses. In other cases they are omitted.

<sup>3)</sup> And so whenever three terminations occur in one person, they are for the three genders, although *m.*, *f.*, *n.* are not written.

*Plur.* 1) *nid-leaoñ*, 2) *nid-leāt*, 3) *nid-le*, *nid-leo*,  
*nid-liñ*.

*Perfect. Sing.* 1) *nid-lañ*, *nid-leañ*, *nid-lañ* = I have slept etc.

„ 2) *nid-lai*, *nid-leai*, *nid-laiñ*;

„ 3) *nid-lā*, *nid-leā*, *nid-lāñ*.

*Plur.* 1) *nid-leaoñ*, 2) *nid-leāt*, 3) *nid-leāt* (*m. f.*),  
*nid-leānt* (*n.*).

*Past Perfect. Sing.* 1) *nid-ulloñ*, *nid-ulliñ*, *nid-ulleñ* = I  
had slept etc.;

„ 2) *nid-ulloi*, *nid-ulli*, *nid-ulleiñ*;

„ 3) *nid-ullo*, *nid-ulli*, *nid-ulleñ*.

*Plur.* 1) *nid-ulleaon*, 2) *nid-ulleāt*,  
3) *nid-ulle*, *nid-ulleo*, *nid-ulliñ*,  
or the form *nid-loloñ*, *nid-leliñ*,  
*nid-leleñ* etc. p. 88.

*1st Future Sing.* 1) *nid-toloñ*, *nid-teliñ*, *nid-teleñ* = I shall  
sleep etc.

„ 2) *nid-toloi*, *nid-teli*, *nid-teleiñ*.

„ 3) *nid-tolo*, *nid-teli*, *nid-teleñ*.

*Plur.* 1) *nid-teleaoñ*, 2) *nid-teleāt*, 3) *nid-tele*,  
*nid-teleo*, *nid-teliñ*.

*Conting. Future Sing.* 1) *nid-an* = I may sleep, I shall  
perhaps sleep etc. 2) *nid-či*,  
3) *nid-at*.

*Plur.* 1) *nid-uñ*, 2) *nid-čat*, 3) *nid-tit*.

*2nd Future.* 1) as the Contingent Future, or

2) *Sing.* *nid-lo astoloñ* etc., (as the Future  
of *assā* and *nidlo* as an Adjective of three  
terminations) the meaning is: I might  
have slept, as in Ital. “*avrò dormito*;  
or, *può essere che abbia dormito*”;

or 3) *Sing.* 1) *nid-to assoloñ* etc. (as the Past of  
*assā* and *nidto* as an Adjective of three  
terminations) the meaning is: I shall  
have slept.

or 4) *Sing.* *nidun astoloñ etc.* (only *astoloñ* is declined, as the *Future of assū*) the meaning is I shall have slept, as the preceding one, for which it can be used.

#### B. Imperative Mood

*Sing.* 1) *nid-ungi*=let me sleep, Lat. *dormiam*.

2) *nid*,

3) *nid-undi*.

*Plur.* 1) *nid-iañ*,

2) *nid-ā* or sometimes *nidiā*,

3) *nidundi*;

or *niduñ* in all persons, in Lat. *dormiam*,  
or *nid-tañ zauñ* in all persons = get sleeping, Lat. *fiam dormiens*,  
or *nida-zāi* (in all persons) = I must sleep etc.

#### C. Optative Mood

*Pres.* *nid-uñ!* or *nid-tañ zauñ!*<sup>1)</sup> = Lat. *utinam dormiam!*

*Imperf.* *nid-leār puro!* = Oh if I could sleep.

*Past. Sing.* *nid-lo*, (*nidli*, *nidleñ*) *asleār!* (*boreñ* or *puro!*)

*Plur.* *nid-le*, (*nidleo*, *nidliñ*) *asleār* " " "  
= Oh if I had slept! (it would be good).

#### D. Subjunctive Mood

*Pres.* *nid-uñ* (*rare*), or *nid-tañ zauñ*=that I sleep.

*Imperf. Sing.* 1) *nid-a-soñ*, *nid-a-siñ*, *nid-a-señ*=that I may sleep.

3) *nid-a-so*, *nid-a-si*, *nid-a-señ*.

1st Conditional (*present*). *nid-leār*=if I slept.

2nd " (*past*). *nid-lo asleār*, *nid-li asleār*, *nid-leñ asleār etc.* as above = if I had slept.

<sup>1)</sup> Vulgar people use also this form: "*nidundi-gā*, *Devā!* viz. "*-gā Devā* (O God!)" is added to the 3rd Person of the Imperative: but this form seems to be too low.

1st Conditionatum (present). nid-an, etc. (as the Cont. Fut.) = I would sleep.

2nd " (past). Sing. 1) nid-toñ etc. (as zātoñ page 99) = I would have slept; or this form Sing. 1) nid-toñ assoloñ, nid-tiñ assaliñ, nid-teñ assaleñ; 2) nid-to assoloj etc. conjugating "nid-to" as an Adjective of three terminations and assoloñ as the Past of assā.

#### E. Potential Mood

Present. 1) nid-iyet = it is possible or allowed to sleep.  
2) nid-unk tanktā or nid-unk tank assā = there is power to sleep.  
3) nid-uñ (or nid-unk) puro = may sleep, perhaps he sleeps.

Past. 1) nid-iyet assaleñ = it was possible or allowed to sleep.  
2) nid-unk tank assali = there was power to sleep.

Future. 1) nid-an etc. (as the Contingent Future) = perhaps I shall sleep.

" 2) nid-iyet,  
" or nid-iyet asteleñ = it will be possible or allowed to sleep.  
" 3) nid-unk tank asteli = there will be power to sleep.

#### F. Necessary Mood

Pres. 1) nid-a-zāi = I must sleep etc.  
" 2) nid-čeñ assā = Lat. *dormiendum est*.  
Past. 1) nid-unk zāi assaleñ = it was necessary to sleep; or  
" 2) nid-čeñ assaleñ, or 3) nida-zāi assaleñ.  
Fut. 1) nid-a-zāi, 2) nid-a-zāi asteleñ,  
" 3) nid-čeñ asteleñ = it will be necessary to sleep.

#### G. Infinitive Mood

Absolute. nid-so, nid-či, nid-čeñ = to sleep;  
some say: nid-uñso, nid-unči, nid-unčeñ.  
Supine. nid-unk (sometimes nid-unčeāk) = in order to sleep.

## H. Participles

- Pres.* 1) *nid-tolo, nid-toli, nid-toleñ* = he who is sleeping,  
(or *nid-toli, nid-teli, nid-teleñ*);  
2) *nid-so, nid-či, nid-čeñ*;  
3) *nid-tā to, nid-tā ti, nid-tā teñ* = (who) was sleeping, that; 4) *nid-tañ*.  
*Imperf.* *nid-talo, nid-tali, nid-taleñ* = he who was sleeping<sup>1)</sup>.  
*Past.* *nid-lo, nid-li, nid-leñ* = he who slept.  
*Past Perfect.* *nid-ullo (or nid-lolo, nid-leli, nid-leleñ)* = he who had slept.  
*Fut.* *nid-so, nid-či, nid-čeñ* = he who will sleep.

## I. Gerunds

- Pres.* *nid-tānañ, or nid-tastānañ, or nid-tañ astānañ* = while sleeping.  
*Imperf.* *nid-un*.  
*Past.* 1) *nid-tāts, 2) nidun* = having slept.  
*Fut.* *nid-so, nid-či, nid-čeñ* = to be slept.  
*Lat. dormiendum (est).*

## II. Negative form

### A. Indicative Mood

- Pres. Sing.* 1) *nid-a-nāñ* = I do not sleep. 2) *nid-a-nāi, 3) nid-a-nāñ*.  
*Plur.* 1) *nid-a-naoñ, 2) nid-a-nānt, 3) nid-a-nānt*.  
*Imperf. Sing.* 1) *nid-a-nātuloñ, nid-a-natāliñ, nid-a-natāleñ* =  
I did not sleep, *Lat. nondormiebam*.  
2) *nid-a-natuloi, nid-a-natāli, nid-a-natāleñ*;  
3) *nid-a-natulo, nid-a-natāli, nid-a-natāleñ*.  
*Plur.* 1) *nid-a-natuleaoñ (m.), nid-natāleaoñ (f. n.),*  
2) *nid-a-natuleāt (m.), nid-a-natāleāt (f. n.)*  
3) *nid-a-natule, nid-natāleo, nid-natāliñ*.

<sup>1)</sup> This Participle, not given § 2, is formed by adding the terminations of the Imperfect to the root.



Instead of "natullo" *etc.* we may use the other form "natloñ" *etc.* (See page 93.)

*Past. Sing.* 1) nid-unk-nāñ, 2) nid-unk-nāi, 3) nid-unk-nāñ = I did not sleep, Lat. *non dormivi*.

*Plur.* 1) nid-unk-nāoñ, 2) nid-unk-nānt,  
3) nid-unk-nānt.

*Perfect: as the Past.*

*Past Perfect Sing.* 1) nid-unk-natulloñ (-iñ, -eñ) = I had not slept <sup>1)</sup>.

" 2) nid-unk-natulloi (-i, eñ),

" 3) nid-unk-natullo (-i, eñ);

*Plur.* 1) nid-unk-natuleaoñ,

" 2) nid-unk-natuleāt,

" 3) nid-unk-natule (-eo, -iñ).

*1st & 2nd Fut. Sing.* 1) nid-soñ-nāñ, nid-čiñ-nāñ, nid-čeñ nāñ  
= I shall not sleep, I shall not have slept.

" 2) nid-so-nai (-či-nai, -čeñ-nai),

" 3) nid-so-nāñ (-či-nāñ, -čeñ-nāñ).

*Plur.* 1) nid-če-nāoñ (-čeo-nāoñ, -čiñ-nāoñ),

" 2) nid-če-nānt (-čeo-nānt, -čiñ-nānt),

" 3) *as the 2nd Person.*

*Conting. Future. Sing.* 1) nidanāñ zāin, 2) nidanāñ zači,  
3) nidanāñ zāit;

*Plur.* 1) nidanāñ zāuñ, 2) nidanāñ zašat,  
3) nidanāñ zatit.

*Another 2nd Future is this:* nid-tonañ assoloñ  
(conjugated as zatonañassoloñ, p. 100.)

## B. Imperative Mood

*Sing.* 1) āuveñ nidanaye, or mojān nidunk nozo or nidanañ zauñ; the 1st form means "it is not allowed to me to sleep," the second about the same, the 3rd "get not sleeping".

<sup>1)</sup> "a" of "natullo" becomes "ā" in the Feminine and Neuter, in all persons.

- 2) *nid-a-nakā*, 3) *tāpeñ*-, *tineñ* *nid-a-naye*,  
*or tāčān*-, <sup>1)</sup> *tičān* *nidunk nozo*, *or to*-, *tī*-, *teñ* *nidanāñ*  
*zāundi or nidanāñ zāuñ*.

*Plur.* 1) *amiñ* *nid-a-naye*, *or amčeān* *nidunk nozo*,

- 2) *nid-a-nakāt*, 3) *tañiñ* *nid-a-naye*, *or te*-, *teo*-, *tiñ*  
*nidanāñ zāundit, or tančān* *nidunk nozo*.

More simple forms of the Imperative are these:

1) *nid-čeñ* *nakā*, *in all persons*.

2) *nidanāñ zāuñ* = get not sleeping, *in all persons*.

3) *Sing.* 1) *nidanāñ zāuñ*, 2) *nid-a-nakā*, 3) *nidanāñ zāuñ*;

*Plur.* 1) *nidanāñ zāuñ*, 2) *nid-a-nakāt*, 3) *nidanāñ zāuñ*.

In the 3rd Person Sing. and Plur. we may say "*zāuñdi*"  
*(Sing.)* and "*zāundit*" *(Plur.)*, instead of "*zāuñ*".

#### C. Optative Mood

*Pres.* *nidanāñ zāuñ!* = may I become not sleeping, *in all persons* <sup>1)</sup>.

*Imperf.* *nidanāñ zaleār* (*purō*) = Oh if I could get not sleeping (enough)!

*Past.* *nidanatullo zaleār!* *or nidanatullo zaleār boreñ!* =  
 Oh if I had been not sleeping (it would be good)!

#### D. Subjunctive Mood

*Pres.* *nidanāñ zāuñ* = that I may not sleep, *in all persons*.

*Imperf. Sing.* 1) *nidanāñ-soñ*, *nidanāñ-siñ*, *nidanāñ-señ* =  
 that I might not sleep.

3) *nidanāñ-so*, *nidanāñ-si*, *nidanāñ-señ*;

*Plur.* 3) *nidanāñ-se*, *nidanāñ-seo*, *nidanāñ-siñ*.

*1st Conditional.* *nidanāñ zaleār* = if I became not sleeping.

*2nd* " *nidanatullo* (*-i*, *-eñ*) *zaleār* = if I had become not sleeping.

<sup>1)</sup> Or "*tāčān*"; and so whenever this form occurs in any Gender, Number, Case or Person.

<sup>2)</sup> Vulgar people say "*nidanāñ zāundi-gā Devā*"; viz. they add "*gā, Devā*" to the negative root; but this form seems to be too low, as I said of the similar affirmative form.

- 1st *Conditionatum*. *nid-soñ-nāñ etc.* I would not sleep (as the 1st *Fut. Absol.*), or *nidanāñ zāin, etc.* = I might become not sleeping, (as the *Conting. Future* of *zatā* added to *nidanāñ*).
- 2nd        „        *nid-toñnāñ, nid-tiñnāñ, nid-teñnāñ etc.* (as *zatoñnāñ, p. 101*) = I would not have slept; or *nid-toñnāñ assolloñ etc.* (*conjugating* *nid-toñnāñ* as an *Adjective* of three terminations with the addition of *nāñ* and *assolloñ* as the *Past* of *assā*.)

#### E. Potential Mood

- Pres.* 1) *nid-a-naye* = is not allowed to sleep,  
 2) *nidunk nozo* = it is not possible to sleep,  
 3) *nidunk tankanāñ* = there is no power to sleep.
- Past.* 1) *nidanaye assaleñ* = it was not allowed to sleep;  
 2) *nidunk nozo assaleñ* = it was impossible to sleep;  
 3) *nidunk tank natañ* = there was no power to sleep.
- Fut.* 1) *nidanaye-, or nidanayet asteleñ* = it will not be allowed to sleep;  
 2) *nidunk nozo zateleñ* = it will be impossible to sleep;  
 3) *nidunk tank aš-čināñ* = there will be no power to sleep;  
 4) *nidanāñ zāin etc.* = perhaps I shall get not sleeping.

#### F. Necessary Mood

- Pres.* *nidunk nozo* = it is impossible to sleep.
- Past.* 1) „ „ *assalleñ* = it was impossible to sleep;  
 2) *nid-čeñ natañ* = *Lat. dormiendum non erat* (or *non fuit*).
- Future as Pres.* or *nidunk nozo zateleñ* = it will be impossible to sleep.

#### G. Infinitive Mood

- Absol.* *nidanastanāñ raunčeñ* = to remain without sleeping.
- Supine.* *nidanāñ zāunk* = in order not to sleep.

## H. Participles

- Pres.* 1) *nid-a-natulo, nid-a-nataľi, nid-a-nataľeň* = not sleeping, he who does not sleep;  
 2) *nidanāñ* = not sleeping (*used with an Auxiliary Verb*);  
 3) *nid-so-nāñ, -či-nāñ, -čeñnāñ* (*seldom used*).  
*Past.* *nidunk-natullo or nid-a-natullo* = he who did not sleep.  
*Fut.* 1) *nid-a-natulo* = he who will not sleep,  
 2) *nid-so-nāñ, -či-nāñ, -čeñnāñ* (*seldom used*),  
 3) *nid-to-nāñ, -ti-nāñ, -teñnāñ* (*used with an Auxiliary Verb*.) Some might consider this last Participle as a finite Mood: yet the construction and form of it is similar to the form and construction of other Participles; hence I put it as a Participle.

## I. Gerunds

- Pres.* *nida-nāstanañ or nidanañ āstanañ* = without sleeping etc..  
*Past.* *nidanāñ zatätz* = not having slept.  
*Futur.* *nid-sonāñ (-čināñ, -čenāñ), or nidanañ zāuñso*  
*Lat. non dormiendum.*

Although the Verbs having the root ending in a vowel follow mostly the above given paradigm, yet, as in some small things, they have some peculiarity, an example of these Verbs also should be given: but it will be more convenient to insert it when I speak of the Irregular Verbs.

## § 5. Observations on Verbs.

Before explaining the different kinds of Verbs, let us make some important observations, reserving others for the Syntax. I put them down as they come in my mind without order.

1. In the paradigm I have put all the persons, and, as far as possible, also the most common Tenses. Yet, in particular cases, certain Persons and Tenses are often either not used or only seldom; e.g. the 1st Person Neuter never or almost never occurs; for the ordinary case in which it should

be employed is if a girl (Neuter) speaks; but although nouns of girls are Neuter, yet when girls speak, they use the Feminine Gender for themselves. For this reason, I think, some told me, when I asked about the 1st Person Neuter, that it was like the 1st Person Feminine. I have tried also to supply the deficiency of some Tenses by other forms, chiefly by Periphrastic Conjugation.

2. As hinted at in the paradigm, an *a* or *i*, for the sake of euphony, is often inserted between the root and the terminations. This happens chiefly in the negative form and in the Necessary Mood with “*zāi*”. This *a* or *i* is usually inserted if the root ends in a consonant, and the termination to be added begins with a consonant. Yet, if the root end in *n* or *ṇ* and the termination begins with *n*, euphony does not require any insertion of vowel; e.g. “*moṇ*=say”, “*moṇṇānt*=(they) do not say”, but “*moṇazāi*”; so also if it ends in *l*, it does not require any *a* or *i*; e.g. “*kaṇṭālṇā*=he does not hate”, from “*kaṇṭāl*”, and so perhaps some other termination may not require any insertion. If the root ends in *i*, *u*, *e*, *o*, mostly no euphonic vowel is inserted; because then euphony does not require it. If it ends in *a*, it seems to be more common not to insert any vowel; yet there are exceptions. I say *a* or *i*, but not indifferently: in certain cases *a* is more euphonic; in certain other cases *i* is more euphonic,—practice will teach you. So “*khā*=eat” requires *i*, because two *a* are not euphonic; “*khāinā*=(he) does not eat”.

If the root ends in *u*, or *uṇ*, or *au*, or *auṇ*, this *u* is changed (in the above said cases, in which *a* or *i* must be inserted) into *v*, and then the euphonic vowel is inserted: “*rāu*=remain”, “*rāvāzāi*=it is required to remain”; “*rāvanā*=does not remain”. Again, if the root ends in *a*, one *v* is inserted in the Potential Mood: “*khā*=eat”, “*khāviyet*”; “*zā*”, “*zāviyet*”.<sup>1)</sup> Moreover, if

<sup>1)</sup> The same happens, often at least, with the above said Verbs in “*u*”, “*uṇ*” etc.; e.g. “*rāviyet*”, from “*rāu*”; or better we may say so: they change the “*u*” into “*v*”.

the root ends in a or e, for the sake of euphony i is inserted between the root and the termination of the 2nd Person Plural Imperative: "poġe=see", *Plur.* "poġeiā"; "khā=eat", *Plur.* "khāiā"; "zā=become", *Plur.* "zāiā". Finally, the Verbs ending with a in the root lose this a in the Infinitive, and sometimes also in the 2nd Person Singular Imperative: "aikatāñ=I hear", "aik=hear". Yet the pure form "aik" is not often used: some affix is added; *e.g.* "aik-re" speaking to a boy; so also "voġkatāñ=I know" should make "voġk". Yet this is used commonly with the affix, *e.g.* "voġk-re", "voġk-ago". The gist of this 2nd observation is this: a or i or v is inserted, as euphony requires.

3. The Future Potential, as also the Contingent and 2nd Future, end sometimes in an, sometimes in in. Perhaps the following may stand in the place of a rule.

a) All Causative Verbs have in, although the original Verb, from which the Causative is derived, was neuter; thus "tzālain=I may rule (cause to walk)"; but of the two i, one of the termination, the other of the root, only one is kept. (See below d.)

b) Generally, the Transitive Verbs, whether Causative or not Causative, have in; *e.g.* "mār-in=I may beat"; "kār-in=I may do".

c) The Neuter Verbs, whether they have a corresponding Causative one or not, have an; *e.g.* "poġ-an=I may fall"; "tzāl-an=I may walk".

d) Verbs having the root ending in e or i, and mostly also in a, add only n; *e.g.* "gē=receive", *Sing.* "gēn, geġi, gēt"; *Plur.* "geuñ, geġāt, geġit".

4. The 1st Person Singular of the Absolute Future, if interrogative, is uñ, as in the Present Subjunctive; the reason may be, because if the Future is interrogative, it becomes doubtful.

5. The use of the different Tenses, except perhaps the Present, Imperfect and Past, is very different from the use of

Tenses in our languages, as will be explained in the Syntax; *e. g.* some Tenses have a passive meaning: what has been put as 1st Person, is often 3rd Person etc.

6. There is no passive form, at least not such as in our languages. In the Syntax I will say how the passive meaning may be expressed. For the present, if the passive meaning occurs chiefly in the Past Tense, or in Tenses derived from the Past (see 7), make the construction as if the above given forms of those Tenses were truly Passive; and in the other Tenses change the English Passive sentence into the Active and then translate it.

7. In the formation of Tenses some are derived from the Present, some from the Past. In the regular Verbs this scarcely appears; but it appears clearly in the irregular Verbs. The Tenses derived from the Past, I say from the root of the Past (which is found by cutting off the above terminations of the Past) are the Perfect, Past Perfect, 1st Conditional (and 2nd Conditional, if the form “-leleär” is used. See p. 90), Past Participles in *lo*, and the Tenses formed with these Participles, or, shorter, the Tenses formed by a termination which begins with *l* or *ul*. The others are formed from the root of the Present, (*viz.* from the Imperative 2nd Person Singular, in which the pure root is found); *e. g.* “*kär=do*”, Past “*ke-lo*”, Perfect “*ke-lä*”, Past Perfect “*ke-llo*”, 1st Conditional “*ke-leär*”, Participle “*ke-lo*”. Hence also the 2nd Conditional is “*ke-lo asleär*”. What I say must be understood of the affirmative form.

8. Now in order to say something more in particular, the Absolute Future differs from the Contingent Future in this, that the first expresses, as the word *absolute* shows, that a thing will happen without fail; the second shows that a thing may happen. Exactness would have required me to put the Contingent Future only in the Potential Mood: yet by putting it close to the Absolute Future their difference may

appear more distinctly. What I call 2nd Future might be called Past Future.

9. As 2nd Future I have put down the form of the Contingent Future, because many use truly the Contingent Future also as a 2nd Future. Yet I think that this is not quite correct. I think that the real 2nd Absolute Future of the affirmative form is that which is compounded of the Participle in "tolo" and "assoloñ". The form given as another 2nd Future, viz. "nidlo astoloñ" might be considered as 2nd or Past Future of the 1st Contingent Future. Again, I have put down the form of the 1st Absolute Negative Future, as 2nd Future for the same above-said reason; yet here too, I think that the exact form of the 2nd Absolute Future (or Past Absolute Future) is the other, viz. "nidtonāñ assoloñ". As 2nd Future of the 1st Contingent Future I would use the form "nidtonāñ assolo zāin, niddināñ assali zāin, niddetāñ assaleñ zāin" *etc.* conjugating "nidtonāñ" as given on p. 112, and "zāin" as the Contingent Future of "zatā", and "assolo" as an Adjective of three terminations.

10. The Participles are a difficult part of the Verbs; even their spelling is complicated. As to the spelling, it seems first that whenever they are used for the first Person Singular, if they end in a vowel, they are nasal, although in the paradigm this has not always been observed, as this point as yet is not quite settled. Now, in order to say something more in particular about them, two forms have been given for the Present Participle, *A. E.* "nidtolo, niddeli, niddeteñ", or "nidtolo, niddeli, niddeteñ". Perhaps the first of these two forms might be better used as Future Participle, for it has the terminations of the Future; at any rate it can be used as Future Participle, although not given on page 111 and § 2. But I say besides this, that it is perhaps more exact to use the first of the now given forms only as Future. Another Participle has not been given, as it occurs only in composition with another part of the Verb; this is the Participle in "toñ"



in the affirmative, and "tonāñ" in the negative form (nidtoñ, nidtonāñ). The Participle Present in "-tañ" (nidtāñ) is used with the Gerund in "tanañ", shortened; "kārtanañ=kārtañ astanañ"; it is used moreover in the Periphrastic Conjugation; many Tenses have been formed by this Participle and an Auxiliary Verb. What is "nidtāñ" for the affirmative form, "nidanāñ" is for the negative form; this Negative Participle likewise has not been put down in § 2, for it occurs very seldom out of the Conjugation; *e. g.* "mortañ monis = decrepit man". In the paradigm only one Past Participle has been put (-lo); but we may subdivide this into two, *i. e.* into a simple Past Participle which would correspond to the Past Tense; and this has been put down in the § 2; another would correspond to the Past Perfect, and has the same form as the simple Past, except that it doubles the l, or if this is not possible, by inserting one o, or by adding to the root ylo, just as we have seen in the Past Perfect. A Participle corresponding to the Perfect seems not to be used, at least as a real Participle, although it might be used as second part of a correlative sentence, as I said of "-ta to". About this last Participle in "-ta to" it must be observed, that as it is not a real Participle, it may become "-talo to", "-tolo to", "-lo to" *etc.* according to the Tense of the Verb of the corresponding relative sentence; *e. g.* "yetā to monis mozo bāu = the man who comes is my brother"; "fāleā yetolo to monis mozo bāu = the man who will come to-morrow is my brother"; "kāl ailo to monis mozo bāu = the man who came yesterday is my brother" *etc.*

11. Another difficult point is the Conditionatum. As the 1st Conditionatum (§ 2, p. 90) I have put down the form of the Contingent Future; because this is really used in many cases. Yet I think that this form is neither general nor the most exact one. As this Contingent Future always includes some doubt, it may be used as 1st Conditionatum only or chiefly when the Conditionatum includes some doubt: if no doubt is

expressed or understood, the form of the 1st Conditionatum, is, as far as I can judge, the form in "toñ" ("nidtoñ"), given § 4, as 2nd Conditionatum. Then, what remains for the 2nd Conditionatum? This very form ("nidtoñ") or better, "nidtoñ assoloñ", which 2nd form is, it seems to me, the exact form of the 2nd Conditionatum, although the first is also used sometimes. If the 2nd Conditionatum implies some doubt, we might use the 2nd Contingent Future ("nidlo astoloñ"). The same, *servata proportione*, is to be said of the negative form, *i.e.* the real 1st Conditionatum should be "nidtonāñ", if no doubt is implied, "nidanāñ zāin", if doubt is implied; the 2nd Absolute Conditionatum should be "nidtonāñ", or better, "nidtonāñ assoloñ"; the doubtful 2nd Conditionatum exactly is this "nidtonāñ assolo zāin"; yet "nidtonāñ assoloñ" seems to be often used also as doubtful 2nd Conditionatum. As to the 2nd Conditional Negative, besides the given form ("nidanatullo zaleār"), we might use, nay, we should use the other form "nidunknatullo zaleār"; yet as "nidanatullo" is commonly used also for the Past Participle, the form given in § 3 and § 4 may pass. As these things as yet are not quite settled, I prefer to put them in the observations rather than in the paradigm.

12. Some Tenses or some forms of Tenses have been formed by borrowing the forms of some other Tense; *e.g.* in the Imperative, besides the proper forms, I have put also some forms of the Potential; because the meaning allows it; of course in this case the borrowed forms follow the rules of the Tenses from which they have been borrowed.

13. In the formation of Tenses the reader might have remarked that the Imperfect Negative of "assā" is used also as Perfect, and Past: yet we could use also "assunknāñ" and "assunknatulloñ" instead of "natulo" if the meaning requires it. The same must be said of "tanktā" if resolved into "tank assā"; *e.g.* "tank natāli", used for the Past.

14. As to the Infinitive, I said that some use "niduñso"

instead of "nidso, (and so also in the Participles of the same form): but although we may use it, we must not confound it with the almost equal Infinitive of the corresponding Causative Verb; *e. g.* "nid=sleep", "nidai=cause to sleep"; the first has or may have "niduñso", the 2nd has "nidouñso", although in the pronunciation these two forms can be scarcely distinguished. (See below Art. II., Causative Verbs).

15. As regards the spelling of the preceding -so or -uñso, it has been observed already that its exact pronunciation seems to be "-tzo, -tēi, -tēñ", rather than "-so, -ōi, -ōēñ"; consequently this *s* or *ē* must be pronounced somewhat sharp; we might have written also "-tzo, -tēi, -tēñ." This 16th observation regards not only the termination of the Infinitives, but also all other terminations ending in "-so, -ōi, -ōēñ," or "-so, -si, -señ" as *e. g.* the Imperfect Subjunctive; nay, it regards also the Adjectives in "-so, -ōi, -ōēñ", as I shall say later on.

16. The Gerund in "-tastanañ" is as much used as the Gerund in "-tanañ". As to the Gerund in "un", we shall see in the Syntax that our Present Gerund is often translated by this Gerund, although it is used chiefly as Imperfect and Past Gerund, for which reason I did not put it also among the Present Gerunds. Moreover the Gerund in "un" is used sometimes as a Participle, although for the reason just now indicated, I do not put it among the Participles.

17. In the Compound Tenses the meaning may require "zatā" instead of "assā" and *vice versa*, although in the paradigm usually only one of these two Verbs has been put. About this point I shall speak hereafter.

18. As to the modifications of the above forms, generally speaking only the forms ending in *o* or *oñ* are conjugated, *i. e.* they take *i* in the Feminine, *eñ* in the Neuter; if they happen to be used in the oblique cases, the rule of the Adjectives of three terminations is applied to them. Ordinarily only the Participles are sometimes to be used also in the oblique cases

(see Syntax). As to the forms in "a" or "añ", the paradigm itself indicates the changes to be made.

This observation regards chiefly the compound Tenses and the periphrastic Conjugation, which will be explained more distinctly hereafter. Examples: "połeyet assolo=*conspici potuit*"; the 1st part indeclinable, (but if we give to it the terminations in o, declinable), the 2nd part declinable: "kártolo assolo=*facturus erit*", both parts declinable; "nidun= having slept, or sleeping", indeclinable, etc.

19. As regards the declension of the parts of which the Verb is compounded, we must consider separately and distinctly another point. In some Tenses there is a double conjugation; e. g. in the Conditional Past, "zalo asleār" the first part "zalo" is not only declined according to the genders, (-i, -eñ, -c, -eo, -iñ) but can be also conjugated; so in the 2nd Person you may say: "zalo (-i, -eñ) asleār", and a similar form may be used, I think, whenever we have a compound form, the first part of which ends in o in the Masculine Singular.

Moreover in the Future Absolute Negative we have another kind of Conjugation, because the first part takes the terminations of the Adjectives according to gender and number, and the second part, i. e. the negative particle, takes the terminations of the Verb.

20. The Potential, formed with "puro", is pronounced by some in such a way that it seems to end not in unk but in uñ; and zai of the Necessary Mood is pronounced by many as je.

21. The different forms put under one Tense are not all equal, h. e. we must not think it allowable to use them indifferently; they will be explained in the Syntax. Moreover if of some form in § 4 no translation is given, we must apply to it the translation of the form which is in the same sentence; one form has not been translated at all (p. 112) "nidanāñ zāin=perhaps I shall be not sleeping".

22. *nāñ* is changed into *nakā* in the Imperative, as in Latin *non facis, ne facias*. This *nāñ* is always nasal.

23. As hinted in the paradigm, if a form is to be changed from the Masculine into the Feminine or Neuter, some euphonical changes take place: the principal changes are of *o* or *u* into *ā* or *ä* or *e*; these changes take place not exclusively but chiefly in the Participles in *lo*.

24. As regards the double consonants, although exactness in this point was not so necessary throughout the Grammar, yet in the matter of Verbs more exactness is required: thus in some Verbs or Tenses, if you write a Participle with one *l*, it is Present; if with two *l*, it is Past Perfect; *e. g.* "natulo, natullo *or* natullo". About this double *l* it must be well observed, that it has very often an emphatic meaning; nay, this is the chief meaning of the double *l* in the Conjugation. (See Syntax).

25. Sometimes to the given forms chiefly in the Imperative, an Interrogative or other particles are added as one word to the termination, so that it seems to have another termination, as we have seen in the Vocative of the Substantives, to which *no* or *nu* is added. This change of termination is only apparent; just as the change of the termination by the addition of the particle "*nāñ*" in the negative form is only apparent and not real. Examples: "*kārtāigī?*" = do you do....?" "*kār-re = do*" (*or* "*kār-go*" speaking to a girl); "*kārta-so = he seems to do*", "*kārtā-tz = he truly does*" *etc.* These particles will be explained later on. But as to "*nāñ*", it appears from the paradigm, that in some way the termination of the affirmative form goes over to "*nāñ*", with some little changes.

26. In order to make still easier to remember and to learn the above apparently difficult Conjugation, let us make the following remarks: In the above paradigm in some Tenses two or more forms are given; one is, very often, simple, another or the others are, mostly, compounds, chiefly of the

periphrastic Conjugation. For the present let us put aside these secondary forms and keep in view only one form, the principal and more common one. Then, after having made this separation, we may again distinguish the Tenses into Simple and Compound; but the Compound Tenses usually are compounds of Simple Tenses; consequently we may limit our attention only to Simple Tenses. Now these Simple Tenses may be divided into two classes, viz. into declinable, *i. e.* modifying the termination according to the Gender, and indeclinable. The indeclinable Tenses are these: in the Indicative, Present, 2nd Future (in "an"), Contingent Future; moreover the Imperative; in the Optative, Present, Imperfect (-leār puro), one part of the Past (-leār); in the Subjunctive, Present, 1st Conditional, one part of the 2nd Conditional (-leār), the 1st Conditionatum; in the Potential the forms in yet, in an and with puro; and if these two forms are joined to another declinable part, they remain indeclinable; in the Necessary Mood the forms with "zāi", if joined to a declinable part, they remain indeclinable; in the Infinitive, the Supine; in the Participles, only those in tañ and in un<sup>1)</sup>; all Gerunds except the *Gerundivus*, which, properly speaking, is the Future Participle Passive. As to the Negative form, the reader himself can easily find out the declinable and not declinable Tenses. All other Tenses are declinable; some even have a full declension also in the oblique cases, as the Participles in o; some have only different terminations according to the Gender, as the Imperfect, Past, Perfect, Past Perfect etc.; moreover all or nearly all simple finite Tenses have the first Person nasal, if it ends in a vowel. Further, in the declinable Tenses the 1st Person Singular usually ends in oñ, iñ, eñ, or añ, yañ, añ; the 2nd Person ends in i (oi, i, eiñ etc.); the 3rd Person ends in o, i, eñ or a, ya, añ. The 1st Person Plural ends in uñ or auñ, the 2nd mostly in at; the Plural is not declined (at least fully). Finally the termi-

<sup>1)</sup> About this Participle in "un", not put down, § 4, see observation 16.

nation of the Neuter Gender is commonly nasal, if it ends in a vowel, in any declinable Tense (*i. e.* having different terminations for the different Genders).

27. As to the quantity of *o* and *e*, viz. whether closed or open (see Part I. Art. I.), the final *o* and *e* in the Verbs are open according to the rule laid down in the Appendix to the Part I.; so “marlò, marlè, marlòn, marlèn” *etc.* not “marló, marlò, *etc.*”

28. As regards the formation of the Past Perfect, I said that *o* is inserted between the two *l* (see p. 88); because the most common case in which this *o* is inserted is when we have a Verb ending in *l*, as the example given (p. 88) shows; yet if we have a Verb ending in another consonant, which cannot be pronounced easily with *l*, of course then also *o* is inserted, not between the two *l*, but between *l* and the last consonant of the root.

29. Although the use of each Tense will be explained later on, yet for the present we may say that the first form, if more than one form is given in one Tense, is more common; hence the beginner had better to take the first, although in some cases it may not be the most suitable.

30. A peculiar explanation is required for the Potential and Necessary Moods, as they do not exist in our European languages. First about their Conjugation. As the paradigm shows, there are not two full Numbers, and three Persons unless the Tense takes the form of another Tense, *e. g.* of the Contingent Future. Sometimes the whole form is not conjugated at all, *e. g.* the form in “-iyet”; sometimes only one part is conjugated, *e. g.* “kariyet assaleñ”. Although one part is conjugated, the conjugation consists mostly in changing the terminations according to Gender and Number, unless, as I said, a conjugated form of another Mood be used for the Potential, *e. g.* the Contingent Future. Which are those forms to be partially conjugated? It appears from the above observation 26, and from the paradigm. Finally in these two Moods many

forms given in the other Tenses do not exist, *e.g.* the Gerund of the Potential. Yet some Participles exist, which have not been put in the paradigm in order not to terrify my readers with so many forms; but I must put them here.

*Potential.* The first Participle of this Mood is formed by adding "assollo" to the Present in "-iyet"; thus we get, *e.g.* from "połeyet=it may be seen", "połeyet assollo=which can be seen, worthy to be seen". The second Participle is formed by adding the Future Participle of "assā" or of "zatā" to the same form in "-iyet"; so we get, *e.g.* "połeyet astolo=which will be to be seen". In a similar way we may form the Negative Participle "połeyet natullo=not to be seen".

*Necessary.* By analogy with the Potential, we may form a Participle by adding "assolo" to the form in "zāi", *e.g.* "kārizāi assolēn kām=the business which is or was to be done" and "kārizāi astelēn kām=the business which will have to be done". The Negative Participle would be "kārizāi natullo"; but it seems not to be used. Some other forms might be formed in these two Moods; they may be indicated, some at least, in the Syntax, if it be found necessary. As to the termination "-iyet", given in the paradigm, I must say that although I do not recollect now any Verb taking "-ayet" instead of "-iyet", for which reason I have put down "-iyet"; nevertheless I think safer to say that the termination is "-yet" with the euphonical vowel inserted before "-yet" which vowel is mostly *i*.

31. Chiefly in this point of Verbs, the reader may remark some inconsistencies, more than in other parts. The reason is (besides the great hurry, which does not allow me to go again and again through the *MS.*) the state of this uncultivated language; there is nothing completely settled. Consequently the same thing may be written in many ways, or one way seems sometimes the right one; at other times another way seems to be the right one. Little by little these things may



be settled, chiefly if we begin to write Konkani with Kanarese or, still better, with Mahrātti characters, which are the proper characters of the Konkani language.

### Exercises on Verbs

kial = play	jik = gain
söd = seek	ulei = speak
tūk = weigh	bānd = bind or tie
mār = beat	formai = command
obolsi = praise	pōl = flee
fūnk = blow	lačil, -a = meadow (n.)
sār = start	rāgat, -gta = blood (n.)
ghe = receive	saukār, -a = merchant (m.)
ub = fly	fāleā = to-morrow
gāme = sweat	usko, -kea = lap (m.)
rād = weep	āsro, -rea = refuge (m.)
pōs = feed	sukneñ, -ea = bird (n.)
tzör = steal	vāreñ, -ea = air or wind (n.)
ik = sell	uzo, -jea = fire (m.)

### Present, Imperfect

Burge lačilānt keļtāt. Moje kāḍe livru nā. Mozo bāu tukā sōdtā. Amso saukār sākār tukā. Pedru uzo funktā. Fāleā mozó bāpui angā tāun bāir sārta ani Bombāi vetā. Zokōṇ Devāk obolsitā, takā Deu obolsitā. Ankuār Māri āuoi bāri amkāñ aplea uskeār getā ani amso āsro zatā. Sukniñ vāre-  
ānt (vāreār) ubtāt. Somi Jezu Krist Olivet moļeānt rāgat gāmetalo, ani amčeañ pātkañ pasun rāḍtalo. Zāssi yēk āuoi aploñ burgeñ (aplea burgeāk) postā, tāsso Somi Jezu Krist aplea kuḍi ani aplea rāgta vorviñ amkāñ postā. Zokōṇ tzortā ani Devāk akmānāčiñ utrañ moṇṭā (says) ani yerañ mahā pātkañ (mortal sins) aḍartā, to yemkaṇḍānt vetā.

### Past, Perfect

Alexandrān sauñsārāso voḍlo vāṇṭo jiklo. To kiteñ uleilo? To nakāzalle uleilo. Judevāniñ Somia Jezu Kristāk bāndlo

ani mārlo. Pilātān Jezu Kristāk mārunk ništūrāyen for-  
mailēn (*or only mārēilo=caused to be beaten*). Somia Jezu  
Kristāčea paisāvānt Apostolāniņ takā sāndlo.

*1st Future Absolute*

bós = sit, seat	borei = write
mōd = break	dākei = show
bouñ = walk	fūt = crack, break
pie = drink	nītidar, -a, = judge ( <i>m.</i> )
khā = eat	aidān, -a = vessel ( <i>n.</i> ) [ <i>n.</i> ]
pōd = fall	siāsan, -a = seat ( <i>of a bishop etc.</i> )

Nītidar siāsanār bostolo phaisāl (*sentence*) utzārunk (*pro-  
nounce*). Somi Jezu Krist yeunčea veļār (*when Jesus Christ  
will come*) monis pictele ani khātele. Koinča disā Paskānčēn  
fest pođteleņ? Ađtrāve tārker (*day*) pođteleņ. Jezu Kris-  
tāso Vanjel sāgļea sauñsārānt pārgāt zātolo.

*Imperative Mood*

tzukoi = avoid	pāṭlauñ, -ava = following ( <i>m.</i> )
dék, -i = example ( <i>f.</i> )	pelo, -lea = neighbour ( <i>m.</i> )

Jezu Kristāso pāṭlauñ kār, ani sasnāci jin tukā meļteli.  
Āuveñ Somi Jezu Kristāci dēk kāņezāi.<sup>1)</sup> Monis pātak tzu-  
koundi. Amiñ yēka mekāso (*each other*) mōg kariāñ. Tumiñ,  
monšāno, Jezu Kristāci kuđ seuñ; Jezu Kristāčēn rāgat  
pieyā; ače vorviñ tumče ātme posā. Tumiñ tumčēā peleāso  
mōg kārīā. Sākor apleñ kām kārundit. Ataņ māg-ņeñ<sup>2)</sup>  
kārīzāi. Āuñ nidānañ zāuñ. Foļāñ pikanāñ zāundit. Sākor  
yeundit (*let the servants come*). Mosor kārīnāñ zāundi (*he  
must not hale*). Ataņ mojān kēļunk nozo, iskulānt votzazāi.

*Optative Mood*

Deu boreñ kārūñ. Devāci kuši zāuñ. Tūñ sārgār pauleār  
boreñ! Tūñ sūbār pauṭi vago raulo asleār (boreñ): (vago rāu=

<sup>1)</sup> Or kāņezāi.

<sup>2)</sup> About this hypen see p. 4, n. 7.

*be silent.*) Ye, Somi Jezu Krist moje kăde aileăr! (*utinam veniret Dominus J. C. ad me!*)

### *Subjunctive Mood*

Makă karpă meľazăi zaleăr<sup>1)</sup>, kiteñ âuveñ kărizăi? Măg-ņeñ kărizăi. Amčeñ vođilăniñ amkăñ uleileăr, amiñ kaltepoņăn (*humily*) aikazăi. Tuveñ lesăoñ sikleăr, âuñ tukă yěk inăm dîn. Âstrie, tuveñ tujă dađleăk măn dillo zaleăr, tuji duv tuji kuși kărti assălli. Devăso âdhăr amkăñ meľasso kiteñ kăruñ?

### *Infinitive Mood*

bōg = enjoy	čintna, -ne = thought ( <i>f.</i> )
bōl -a = violence ( <i>n.</i> )	ničeu, -eva = resolution ( <i>m.</i> )
rīg = enter	dosmănkăy, -e = enmity ( <i>f.</i> )

Suk bogunk Devăci kuși kărizăi. Sărgărăjănt rigonk<sup>2)</sup> amiñ amkăntz bōl kărizăi. Tzăđ čestăi kărči bori năiñ. Čintna sâmestañ văstuñ thăiñ Devăci kuși kărunk Devăgeli čintna. (*The thought of doing in everything the will of God, is a divine thought.*) Ničeu dosmănkăy dorči, saitănăci (*or* ničeu dosmănkăy dorso saitănăso).

### *Participles*

mosor, -sra = hatred ( <i>m.</i> )	nimăņo = last
kaņtăl = abhor	zărti, -e = judgment ( <i>f.</i> )
tăn, -i = moment ( <i>f.</i> )	

Pătak ađartă to monis, âplo âtmo kaņtălătă. Monšăņso mosor kărtolo (monis) Devăk akmăn kărtă. Mosor kărso monis Devăk ani monšănk kaņtălso. Kăl keľtalo burgo âz mornăče tănir assă. Nimăņea disă yeuņso nītidar sâmestañči zărti kărtolo. Devăn rătzyullo souņsăr Devăče podveso gurtu zăun assă. Monšăniñ ađarleliñ pătkañ buđtugalăčeñ kăraņ

<sup>1)</sup> About this Tense, see the Appendix. It means: "If you wish to receive the grace."

<sup>2)</sup> Some pronounce "cuk" instead of "unk".

zāun assalliñ. Yeñ gār bāndlo monis ušār ani zāto monis. To tzallo mārog boro nāiñ, āuñ gello mārog bhon boro. To burgo zaso bāpui gelea vorsānt mello, vo. (*This is the boy, whose father died last year.*)

### Gerunds

argañ = thanksgiving <sup>1)</sup> tčad = ascend

Deu amkāñ upkārañ kārtañ amiñ takā argañ dizai. Somia Jezu Kristān Apostolān ani disipulān soukāsaiečiñ utrañ sāngtätz, sārgār tčadlo. Amčāñ gārzanīñ kiteñ kārčeñ? Tuveñ karčeñ kām kiteñ? Igarjent votzun pātkañso ugđās kār (*make examination of conscience*). Devāk poļeun bhon kušalai bogtaoñ. Devāči sākri kārñ, amkāñ soukāsa meļtā.

### Potential Mood

pāus, -a = rain ( <i>m.</i> )	bāipāt = by heart
pēñt, -e = market ( <i>f.</i> )	borei = write
rasim, -smi = silk ( <i>f.</i> )	

Bore kušien ani zāgrutāyen sār vāstu kārīyet. Motin Devāk uoļkunk amkāñ tanktā. Tuzo bāu falea yetologi? Yeunk puro. Pāus pođatgi? Pođunk puro. Pēñtent rasim meļtāgi? Meļat. Kumsār zāun kitlo temp zālo? Tin moine zatit. Tumiñ sangsāt: tukatz boro kār; āuñ tumkāñ sangtañ: Kāssoloi profet aplea gāvānt manuonā.

### Necessary Mood

Mestri, iskulnatāllea disāniñ amiñ kāsseleñ kām kārīzai? Rajā" assāleāñ disāniñ āveñ tumkāñ dileñ lesaon bāipāt kārīzai, lek kārīzai ani vātīzai. Āveñ yeo vāstu moja burgeapona-taun keleāt; ani kiteñ karčeñ? Sompurn zāizaleār, votzun ani sāmest vāstu ikun, moje paṭlauñ kār ani tukā sārgār yēk bāṇḍār meļteleñ.

<sup>1)</sup> Nominative Plural Neuter, used only in the Plural.

*Negative form.*

Sānganakāt: mojan nozo; kiteāk moleār, Devān tumkañ kumok dileār, sārṇy vāstu tanktāt. Amiñ amkañ bōl karināñ zaleār ani amkañ āḍ yenāñ zaleār (*if we do not deny ourselves*), sārgarājānt rigunk nozo. Amiñ pātkañ nizzāun kaṇṭālḷeār, yeā mukār itleñ someṇ pātkañ kārčenauñ. Tāpeñ aplo kāido kello zaleār, āuñ takā sikšā ditonāñ (*or ditonāñ assoloñ*).

Pātak kārīnāseñ pātkiāk būd sāngizāi. Mestri sikoitanāñ tāpeñ aikunk natḷleñ: ače pasun to atañ neṇār. Āuñ sāng-taloñ: tumiñ aikalleñgī?—Amiñ teo vāstu aikunk natḷleo.

Tumiñ yemkaṇḍānt poḍṇañ zāunk Deu tumkañ kāṣṭ ditā. Boreñ sikleār, Devā ani monšāñ mukār tukā ānānd meḷtā. Sikanāñ zaleār tukatz ākmān zatā. Aḍvarlelea diśāniñ mās khāinaye (*or mās khāunk nozo*). Zārtār tūñ atañ veḷ pād kārtāi, māgir luksān sāma kārunk nozo zāit. Zōkōṇ pātkañt dhārun mortā, takā benjerkarnatulle suāter purtāt (*in not consecrated place bury*). Dhāirān lāḍāi kārsonāñ to sojer kāṣṭ bogtolo. Sipoiyāñceñ mostāk beān aplo kāido kārīnastanañ sipoi beān dāuntāt. To apli suāt soḍit zaleār, takā inām dīnaye.

## Art. II. Different kinds of Verbs

### § 1. Causative Verbs

In Konkani, as in Kanarese and Tulu, almost all Verbs, Neuter and Transitive, can be made Causative. Some examples will explain what I mean by Causative Verbs. “Tzāl = walk”, “tzālai = cause another to walk”; “hās = laugh”, “hāsai = cause to laugh”; “pāu = reach”, “pānoi *or* pāvai = cause to reach”; “kār = do”, “kārai = cause to do”. \*Yet, use does not allow us to make all Verbs Causative, although in itself it might seem right.

How are the Causative Verbs formed? Generally speaking they are made Causative by adding ai to the root of the Verb. Sometimes ai or i or oi, or ei is added; *e. g.* “por-tañ = I turn, go around”; *Causat.* “portitañ = I move around”.

*Exceptions:* 1) Verbs ending in *u*, before adding *ai*, mostly change *u* into *v*; *e.g.* “*rāu* = remain”, “*rāvai* = cause to remain”; yet some of those Verbs might be made Causative also by adding *oi*; *e.g.* “*rāu*” has also “*rāuoi*”.

2) Of the Verbs ending in *ñ* some are made Causative by adding *-dai* and changing the *ñ* into *n* (which in Kanarese would be written nasal as before); *e.g.* “*dāuñ* = run”, “*dāuñdai* = cause to run”; yet some say also “*dāvoi*”. Some others are made Causative by adding *oi*, or *ai* and changing *uñ* into *v*, or rather by omitting *ñ* and changing *u* into *v*; *e.g.* “*deuñ* = descend”, “*devoi* = cause to descend”.

Their Conjugation is regular, although the original Verb be irregular; *e.g.* “*kārai*” has in the Past “*kārailo*”, although “*kār*” has “*kelo*”. They have few irregularities or rather euphonical changes, which will be shown in § 6.

If we consider not the root of the not Causative Verb but the root of the primitive word, we must say that not only those words which end in *ñ* but others also are made Causative by adding “*dai*”; *e.g.* “*gusap* = confusion”, root: “*guspa*”; Causative Verb: “*guspadañ*”. Moreover some other Verbs take “*dai*” instead of “*ai*”.

## § 2 Reciprocal Verbs

These are like the English “love each other”. These Verbs are formed by “*yēkameka* (= one another)” joined to all persons of the Verb; *e.g.* “*yēkameka keṭtāt* = they play among themselves”. But if the Verb governs the Genitive (as the Verbs compound with “*kār*” and a Noun), then this “*yēkameka*” takes the termination of the Genitive or Adjective which must agree with the governing Substantive; *e.g.* “*yēka mekāso mög kārā* = love (make love) each other”.

## § 3 Reflexive Verbs

They are like the English “he beats himself”. These Verbs may be formed in three ways:

1. By adding “*itleāk*” to the stem of the Feminine Possessive Pronoun corresponding to the person of the Verb; *e.g.* “*āuñ*

moje itleāk märtān = I beat myself"; "tān tuje itleāk märtai = thou beatest thyself", etc.

2. By adding "apū = *ipse* (put in the required case) to the different persons; *e. g.* "to apnāk märtā = he beats himself".

3. There is also a 3rd way, viz. by taking away from the Causative Verbs the Causative sign (ai or i); this way is not suited to all Verbs, but only to some, chiefly to those which from Neuter have been formed Causative; *e. g.* "paloai = quench", "paloa-tā = is quenched or quenches itself". These Verbs should rather be called "Neuter". Their Conjugation is regular or irregular according to the primitive Verb.

4. There is another way but suited only to a few Verbs; this way is to change the o into u; *e. g.* "soḍlo = has been left", "suḍlo = he got rid of, he left himself"; "foḍlo = has been broken", "fuḍlo = broke"; "soḍtā = he leaves", "suḍtā = he gets rid of"; "foḍtā = he breaks", "fuḍtā = he gets broken." These also are rather Neuter Verbs than Reflexive.

#### § 4. Verbs excluding Companionship (perhaps Solitary Verbs)<sup>1)</sup>

There is another kind of Verbs which imply exclusion of companionship or assistance; *e. g.* "I do this work by myself, alone, without being assisted or helped by any one; I live alone". These Verbs are formed by adding "itleāk" to the oblique case of the Feminine Possessive of the corresponding person of the Verb; *e. g.* "āuñ yeñ kām moje itleāk kärtān = I do this work by me alone"; "tān yeñ kām tuje itleāk kärtai = thou doest this work by thee"; "to yeñ kām aplea itleāk kärtā", etc. Their Conjugation appears to be regular or irregular according to the Verb to which "itleāk" is joined. If the Verb is irregular, you may find its Conjugation hereafter.

<sup>1)</sup> This expression "solitary" is not quite suited; but I cannot find a better one for the present.

### § 5. Compound Verbs

The Konkani Compound Verbs do not present such difficulties as other languages; for the sake of brevity I shall speak of them in the Part III. Only the Verbs compounded of the Gerund in *un* are a little difficult; about these I speak in Part III. and in the Syntax; yet their construction is not difficult. Here I mention a vulgar manner in which some Verbs are used which seem to be Compound Verbs. Instead of saying: *e.g.* “*āuveñ takā mārleñ*”, they say: “*āuñ takā mār-un geloñ*=I went to beat him”; viz. they add the corresponding tense of “*vetañ*=I go” to the Participle in *un* of the principal Verb; but the meaning is the same as if I said “I have beaten him”, except that this manner of speaking implies a resolution of not doing it any more.

### § 6. Periphrastic Conjugation

This is just like the English “I am writing, I was writing” *etc.*, or like the Latin “*amaturus sum, amandus sum*” *etc.*; by its aid we may supply the apparent deficiency of many Tenses. This Conjugation is formed in a similar way to the Latin, viz. by joining the Verb “*assā or zatā*” to the Participle or Gerund Present, or Past, or Future, according to the meaning; this Verb “*assā or zatā*” is put in the Tense required by the meaning. So “*mār-un assā*=he is beating”; for *venturus est*, you must use the Future Participle, for *faciendum erat* you must use the Passive Future Participle (Gerundive). “He is beating” could be translated by the Present Participle in “*-tolo*”, yet the Participle in *un* seems to be more in use for this Periphrastic Conjugation, if the meaning requires the Present Participle.

Another more common way of making this Periphrastic Conjugation is to add “*thāñ*=there” and “*assā*” in the required finite Tense to the Participle in *-tañ* of the principal Verb; *e.g.* “*āuñ mārtañ thāñ assā*=I am beating, *lit.*



(where) beating there I am"; "mārtāñ thaiñ astoloñ=I shall be beating"; "mārtāñ thaiñ assoloñ=I was beating" etc.

To this paragraph of the Periphrastic Conjugation some Tenses can be reduced, which are compounded of the principal Verb in a finite Mood, and of the Auxiliary Verb also in a finite Mood; e.g. "kārin zaleār=*si fecero*"; "kārināñ zāin=*non fecero* or *non faciam*" (Future Potēntial Negative); here the Conjunction "moñ=that" is omitted, yet the whole construction is as if it had been put. So it is not difficult to understand the above examples. Thus "kārin zaleār" may be literally translated thus by supplying the omitted "moñ"=*si fiat (ut) ego faciam (-si fecero)* "kārināñ zāin=*potest fieri (ut) ego non faciam*".

### § 7. Irregular Verbs

They are very few in number, and even these few are not entirely irregular; for, usually only the Past and the Tenses derived from the Past are irregular. Hence we may say that only the Past, for the most part, is irregular; for, the other Tenses are derived from the Past regularly (see above). Hence I will not write the whole Conjugation of these Verbs, but only what is required. But remark that the irregularity is only in the affirmative form for the greatest part; if there be irregularity also in the negative form, it will be indicated.

The two first Irregular Verbs are the Auxiliary Verbs "assā" and "zatā", given above.

3. "nozo" which may be considered as another Auxiliary Verb for the Negative Necessary Mood, means "it is impossible". This form in itself has no Conjugation; if other Tenses are required, the corresponding Tense of "assā" or "zatā" is added to "nozo"; e.g. "nozo zaleñ, nozo assalleñ, nozo zateleñ" etc. Perhaps this "nozo" is shortened from "nā za(tā)=does not become, does not suit".

4. Another Auxiliary Verb is "zāi", for the Affirmative Necessary Mood; "zāi" means "it is necessary"; it has no Con-

jugation in itself, but the required Tense of "assā" or, better, of "zatā" is added to "zāi", just as with "nozo"; *e. g.* "zāi zateleñ, zāi zaleñ, zāi zataleñ, zāi zāit *etc.*"

\* 5. Finally "tanktā", another Auxiliary Verb, is regular, except that it governs the Dative of the person, and is often resolved into the Noun "tank=power" and the Verb "assā"; the Past Negative has also "tanklenāñ", and the Imperfect "tank natāli" is used also for the Past.

6. kār = do. *Past.* ke-lo. *Neg. Past.* kārunk-nāñ.

7. khā = eat. *Past.* khe-lo.

8. ye = come. *Past.* ai-lo. *Supine.* iunk (*vulg.*), or yeunk (*reg.*)

9. ve-tāñ = I go. (*In North Canara and by Hindus voi-tāñ*).

*Past.* gelo. *Imperative.* vōtz (2nd pers. Sing.).

*Supine.* votzunk, but *Abs. Inf.* vetzo or veso.

*Conting. Future.* votzan. *Neg. Abs. Fut.* vetsonāñ.

*Neg. Imperf.* votzanātlo. *Pres. Neg.* votzanāñ *etc.*

Hence of this Verb there are three roots or fundamental forms *ve*, *ge*, *vōtz*; the 1st is for the Present, Imperfect, Absolute Future, Absolute Infinitive, Participles (except "votzun", and "votzuñso"; see p. 121, observation 14), Gerunds; the 2nd is for the Past and for the Tenses derived from the Past, (see above Art. I. § 5); the 3rd is for the Negative Form, and for the Imperative, Optative Present, Subjunctive Present, Supine, Potential and Necessary Mood, Contingent Future, Participle in -un and -uñso of the Affirmative Form. As perhaps some might think this too difficult to be retained, I put the full Conjugation.

### Affirmative form

#### A. Indicative Mood

*Pres.* vetāñ *etc.* *Imperf.* vetāloñ *etc.* *Past.* geloñ *etc.*  
*Perf.* gelāñ *etc.* *Past Perf.* gelloñ *etc.* *Fut. Abs.* vetoloñ *etc.*  
*2nd and Contingent Fut.* votzan *etc.*

**B. Imperative Mood**

võtʒ, etc.

**C. Optative Mood**

*Pres.* votzuñ! *Imperf.* geleär puro! *Past.* gelo asleär puro!

**D. Subjunctive Mood**

*Pres.* votzuñ. *Imperf.* votzasoñ. *1st Condit.* geleär.  
*2nd Conditional.* gelo asleär. *1st Conditionatum.* votzan.  
*2nd Conditionatum.* vetoloñ assoloñ.

**E. Potential Mood**

votzäyet.

**F. Necessary Mood**

votzazäi.

**G. Infinitive Mood**

*Absol.* veso or vetzo. *Sup.* votzunk.

**H. Participles**

*Pres.* vetolo. *Imperf.* vetalo. *Past.* gelo.  
*Past Perf.* gello. *Fut.* vetzo.

**I. Gerunds**

*Pres.* vetanañ. *Imperf.* votzun. *Past.* 1) votzun, 2) vetatz.

**Negative form.**

"votzanāñ etc." from the root "votʒ" except "vetzonāñ" and "vetonāñ".

After the Conjugation of "vetä" I put also an example of the full Conjugation of another Irregular Verb, to show more distinctly how the Tenses of the Irregular Verbs are either derived regularly from the Past or Regular

Kär = do

**Affirmative form**

**A. Indicative Mood**

*Pres.* kärtāñ etc. *Imperf.* kärtaloñ etc. *Past.* keloñ etc.  
*Perfect.* kelañ etc. *Past Perfect.* kelloñ or keloloñ etc.

1st Fut. Absol. kártoloñ etc. 2nd and Conting. Fut. kárin etc.  
Three other 2nd Futures: 1) kárun astoloñ etc., 2) kártoñ  
assoloñ etc., 3) keloñ astoloñ etc.

**B. Imperative Mood**

káruñgi etc.

**C. Optative Mood**

*Pres.* káruñ or karundigā, Devā! etc.

*Imperf.* keleār puro! *Past.* kelo asleār puro!

**D. Subjunctive Mood**

*Pres.* káruñ etc. *Imperf.* kárisoñ etc.

1st Conditional. keleār. 2nd Conditional. kelo asleār.

1st Conditional. kárin etc. 2nd Conditional. kártoñ etc.,  
or kártoñ assoloñ or kártoloñ assoloñ.<sup>1)</sup>

**E. Potential Mood**

*Pres.* 1) káriyet, 2) kárunk tanktā, 3) kárunk puro.  
*Past.* 1) káriyet assleñ, 2) kárunk tank assāli, 3) kárunk  
puro assāleñ. *Future.* 1) káriyet, 2) kárin etc., 3) kari-  
yet asteleñ, 4) kárunk tank asteli.

**F. Necessary Mood**

*Pres.* 1) kárizāi, 2) kārčeñ assā. *Past.* 1) karizāi as-  
sāleñ, 2) kārčeñ assāleñ. *Future.* 1) kárizāi. 2) kārčeñ  
asteleñ. 3) kárizāi asteleñ.

**G. Infinitive Mood**

*Absol.* kārso etc. *Sup.* kárunk.

**H. Participles**

*Pres.* 1) kártolo. 2) kārso. 3) kártā to. 4) kártāñ.  
*Imperf.* kártalo. *Past.* kelo. *Past Perf.* kello, or kelolo.  
*Fut.* kārso, or kártolo.

**I. Gerunds**

*Pres.* kártanañ. *Imperf.* kárun or kárn. *Past.* kártātz.

<sup>1)</sup> This form, i. e. to use the Participle in "-tolo" instead of the Participle  
in "-to", with "assolo", is as common as the other form put in the Paradigm,  
i. e. as "-to" or "-to" with "assolo". (See 2nd Conditionatum §§ 2 and 4.)

Irregular Verbs (*continued*)

10. Mór = die. *Past.* mēlo (*different from mello and mēlo, and mór different from mōd*).

11. Vād or vār = carry. *Past.* velo.

12. Moṇ = say. *Past.* moḷo. *Participle Imperf.* moṇ, *besides* moṇun.

13. Ubza = proceed. *Participle.* ubzono.<sup>1)</sup>

14. Bos = seat. The regular *Past.* "boslā" seems to be used also for the Present (*vulg.* bohōlā).

15. Ge = receive. *Past.* getlo; but the compound "kāṇ-ge" has "kāṅgelo or kāṇgetlo".

16. "Aik = hear" forms the Tenses regularly, but as if the root were "aika", when it would be too hard to pronounce the Tense formed from "aik"; so we have *Pres.* aikatāñ *etc.*, but *Imperat.* "aik, aikā", *Subj.* "aikuñ" *etc.*, as there is no cacophony in saying "aikā" *etc.*

Besides these single Verbs, there is a whole class of Verbs which properly are not irregular, yet require some euphonical changes, I mean the Verbs having the root ending in a vowel. But here again we have to remark:

a) The Verbs ending in u or uñ change in the Contingent (and Potential, equal to the Contingent) Future u and uñ into v whenever the termination to be added to the root begins with a or u (which u sometimes is pronounced by some o). The same change takes place if "zāi" is to be added to them; thus "rāu = remain", has "rāvan, rāuñi, rāvat, rāvuñ (rāvo), rāuñāt, rāutit, rāvazāi (some castes say "rābazāi"): "dāuñ = run", "dāvan" *etc.*, "dāvazāi"; "deuñ = descend", "devan", "devazāi".

b) The Verbs having the root ending in a vowel except a, take in the Absolute Infinitive and equal Participle and Gerundive, "-uñso (*or* -untzo)" instead of "-so (-tzo)". But if the root ends in āi, ai, oi, i, ei, as all Causative and some other Verbs, the terminations "-uñso" and "-unk" are added to the root omitting

<sup>1)</sup> Some do not admit as Konkani this "ubzono", they always say "ubzalo".

the *i*, as if the root ended in *a*, or *e*, or *o*; *e. g.* "poļei, poļeunk, poļeuņso"; "kārai, kārauņso, kāraunk or kārounk". As I see that there is some difficulty about these Verbs ending in a vowel, I shall put hereafter an example.

*c)* Verbs ending in *a*, add in the Absolute Infinitive only "ņso." as also in the Future Negative Absolute.

*d)* If the root ends in *u* or *uā*, then euphony requires us to add *nk*, instead of *unk* in the Supine, *n* instead of *un* in the Gerund in *un*.

Some other changes, which are not put down here, may be required by euphony. See also p. 94, Future Tense.

### Conjugation of Verbs ending in a vowel

"Pie=drink"<sup>1)</sup>

*Fut. Cont. Sing.* 1) pien, 2) pieši, 3) piet.

*Plu.* 1) pieuņ, 2) piešāt, 3) pietit.

*Imperat. Sing.* pie, *Plur.* pieyā.

*Supine.* pieunk (*vulg.* piunk).

*Infin. Absol.*

*Particip.* } pieuņso (*vulg.* piuņso).

*Gerundive*

*Fut. Neg. Abs.* 1) pieuņsonāņ *etc.* = I shall not drink;

2) piesonāņ = I will not drink.

"Dāuņ=run"

*Future Cont. Sing.* 1) dāvan, 2) dāuši, 3) dāvat;

*Plu.* 1) dāvuņ, 2) dāuņšāt, 3) dāuntit.

*Imperat. Sing.* dāuņ,

*Plu.* dāuņā or dāvā,

*Caus.* dāuņdāi.

<sup>1)</sup> The Tenses not put down here are regular throughout.

Conjugation of a Causative Verb and of its corresponding  
Non-Causative Neuter Verb

“Paloāi = quench”

*Fut. Cont.* paloāin *etc.*

*Supine.* paloāunk (*vulg.* palounk).

*Infin. Abs.*

*Particip.*

*Gerundive*

paloāunso (*vulg.* palounso).

*Pres. Neg.* paloāināñ *etc.*

*Fut. Neg.* 1) paloāunsonāñ (*vulg.* palounsonāñ) = I shall not quench.

2) paloāisonāñ = I will not quench.

“Paloa-tā = is quenched”

*Fut. Cont. Sing.* 1) paloan, 2) paloaši, 3) paloat;

*Plu.* 1) paloauñ, 2) paloašāt 3) paloatit.

*Supine.* paloauk.

*Infin. Abs.*

*Participle*

*Gerundive*

paloaño.

*Pres. Neg.* paloanāñ.

*Fut. Neg.* paloansonāñ.

In a similar way to the above Causative Verb are conjugated also those Verbs, which although not Causative, have a similar termination; *e. g.* “połci=see”; “borei=write”; “kārtči=expend”; so “kārtzouk, kārtzouño” *etc.*

From the given examples we may see the difference between the Causative and the Non-Causative (Neuter) corresponding Verb. I say “Neuter”, because if it is not Neuter, *per se* it has no peculiarity.

In order to make still easier the Conjugation of these Verbs, let us put together all different things said in different places about Verbs ending in a vowel, and frame a rudimental rule. The general rule can be expressed thus: The Verbs ending

in a vowel either insert some consonant, or change some letter or do not take the full termination whenever euphony requires that; or, more distinctly,

1. Verbs ending in a insert v in the form “-iyet” of the Potential; ending in a and e insert y in the 2nd Person Plural Imperative.

2. Verbs ending in u or uñ change u or uñ into v in the form “-iyet” of the Potential; the same happens also in the Contingent Future whenever the termination to be added to the root begins with a vowel, and when “zāi” is added.

3. Verbs ending in a, e, i, mostly omit the initial vowel of the termination in the Contingent Future, and those in a omit also the vowel a of the termination -uñso, and those in u or uñ omit u of the termination -uñso and -unk, or, we may say, omit u and uñ before adding -uñso and -unk.

4. Verbs ending in any vowel usually take -uñso (and -uñsonāñ in the Negative Future, see p. 94) instead of -so (and -sonāñ the Negative Future. See *ibid* a limitation); but if the last vowel of the root is i (āi, ai, ei, oi, i preceded by a consonant), they add the terminations -uñso and -unk to the root, either omitting this i, if it is preceded by a, e or o, or changing it into ā or o, if it is preceded by a consonant. There may be a few exceptions, which practice will teach you.

What has been said (n. 3) must be limited thus: Verbs ending in “a”, drop the initial vowel of the termination of the Contingent Future, if this is “-an”, as this is usually the case; because mostly this “a” is a sign of a Neuter Verb derived from its corresponding Causative Verb in “āi”, by omitting “i”; consequently it takes “an” not “in” (see p. 117, n. 3, d.); but sometimes Verbs ending in “a” are transitive; e. g. “khā=eat” has “khā-in”. For this reason I say (p. 117. l. c.) mostly, not always, Verbs ending in “a” take only “n”.

What to say if the Verb ends not in “a, o, i,” but in “u” and “o”? If this “u” is preceded by “e” or “a”, e. g. “rāu, jau, sau,” then see above n. 2. If this “u” is preceded by a consonant, first I say that I do not recollect now any Verb ending in such a way; yet with analogy to other cases, if such a case happens, I would change this “u” into “v”, or add to “u” the terminations without the initial vowel; e. g. suppose that “māru-iā” be a Konkani Verb: then I would say “mārvan or mārun”.



If the Verb ends in "o", if such Verbs exist and this "o" be not a short "a (ā)", then if it is transitive, it seems more euphonical to add the full terminations "-in" etc.; if it is Neuter, it does not seem prohibited *per se* to add the full terminations "an" etc., chiefly if this "o" be preceded by a consonant; yet, as in this matter, use is the rule, practice will teach you what is the best way. I said above, "unless this 'o' be not 'ā'," because these two letters can be exchanged very easily; so "mānuā-tā=pleases" seems to be pronounced by many "mānuo-tā". This Verb has "mānuan" in the Contingent Future.

What I said in this matter about Verbs ending in a vowel, (as also in many other cases) supposes that we write Konkani with Roman letters; because some of these rules would be useless, if we had to write it with Kanarese letters.

These little irregularities might perhaps induce some to put at least two Conjugations, i.e. one of the Verbs ending in a consonant, the other of the Verbs ending in a vowel. Yet, as both Conjugations are mostly the same and the small differences between them are euphonical rather than grammatical, so for the sake of simplicity I thought it better to put only one Conjugation.

### § 8. Defective Verb

The following Verbs, though a little irregular, may be called Defective Verbs, because all the Tenses are not used.

1. Zāṇaṇ=I know. *Present.* zāṇaṇ, zāṇai etc. (regularly). The other Tenses which can be used are formed by adding to "zāṇa" the required Tense of "assā". Thus "zāṇaṇ assoloṇ=I knew", or "zāṇaṇ zāun assoloṇ".

2. "Neṇaṇ"<sup>1)</sup>=I do not know" may be considered as the negative form of "zāṇaṇ"; its Tenses are formed just as the Tenses of "zāṇaṇ".

Moreover "nozo" and "zāi" may be considered as defective (see above).

### Exercises on Verbs (*Continued*)

#### *Causative Verbs*

hās=laugh

Burgeā, kiteāk iskul karčea veļār hāstai? To makā hāsaitā. Āuveṇ sāngloṇ, kēlāingī? Āuveṇ kārunknāṇ. Pedrun

<sup>1)</sup> Pronounce nearly "neapaṇ", passing over "nea" very quickly.

kāraitāñ. Burgeñ tzāltāgī? Nāñ; āuoi takā tzālaitā. Mēz porti. Mēz vareān portatā. Āuoi bāpaino, tumiñ tumčeañ burgeānk Devāče birāntint vāḍaiyā. Burgeñ khāināñ zāi zaleār, āuoi takā khāuoiṭā<sup>1)</sup>. Devāči kurpā amkāñ Devāk mānuāitā<sup>2)</sup>. Takā boreunčeāk lāi<sup>3)</sup>.

### *Reciprocal Verbs*

Bāvānu, yēkamekāso mōg kārā; yeñ Somia Jezu Kristāčeñ formān dekun. Burge lačilānt yēkamekā kēltāt. Monis peleāso mōg kārčea sūāter sābār pāuṭi yēkamekā zagaḍtāt ani lāḍāi kārtāt. Bāp ani āuoi khāiñ assāt? Yēkamekā gazāli mārātāt (*have a chat*).

### *Reflexive Verbs*

Sañ Luis apleā itleāk mārātālo, zāritār tāpeñ vōḍ pātkañ kedintz aḍarunknatulliñ. Tuje itleāk boreñ čintun niščesi. Sañ Frančis Zaver Meliapurānt astanañ, vigārāčea gārā lāgiñ assāllea itlānt aplea itleāk ratir (*or ratzo*) bāuntālo ani niāl kārtālo.

### *Verbs excluding Companionship*

Āuñ moje itleāk čintāñ: meleā uprānt dusri jini meļnāzaleār amiñ sāmestañ monšāñ prās nirbhāgi. Monis apleā itleāk sābār pāuṭi Devān keliñ upkārañ niālļeār, dubāu nas-tanañ Devāso tzāḍ mōg karit. Tūñ koṇāger rāutai? Āungi? Āuñ aplea itleāk jietāñ. Āuñ kāl tāḍir moje itleāk bāuntanañ ani utzambol dārio poļeitanañ, Devāčea rāgāčeñ sarkoñ makā distāleñ.

<sup>1)</sup> Causative Verb from "khā"; it is formed irregularly.

<sup>2)</sup> Causative Verb from "Mānuā-tā = pleases"; as the primitive Verb ends in "ā", only "i" is added; so also in other similar cases; i. e. if the Verb (primitive) ends in a consonant, the Causative Verb is formed by adding "āi" (sometimes "ai, oi, oī"); if it ends in a vowel chiefly in "a", then very often only "i" is added, or "a" is changed into "i" ("portatāñ, portitāñ") or, seldom, "noi" or other irregular termination is added. See moreover the exceptions § 1.

<sup>3)</sup> By "lāi = apply", many Verbs which cannot be formed Causative by "āi" etc., take a causative meaning.

*Verbs compounded of the Gerund in un*

Pedru khāiñ assā? Āpoun ādtāñ. Moji pēt koñā lāgiñ assā? Anton kāneun (*vlg.* kāñ) yetā. Mukār vōtz: āuñ tuzo livrū kāñ yetāñ. Saibānu, tumiñ kāgad boreyā; āuñ dāñditāñ (dāñun ditāñ). Kārt (*master*) apleā kuñmāk khāñ añditā (āñun ditā). Rāyāñ aḍli hukum kāñun galleā. Pal (*canopy*) ukoln dorā.

*Irregular Verbs*

kēlēñ, -ea = plantain (*n.*)

Tuveñ tuzo vāur keloiñgi? Āveñ yedoļ kārunknāñ, fālea kārtāñ. Tuveñ kiteñ khelaiñ? Āveñ dōñ kēliñ kheleānt. Tuveñ kelleñ kām boreñ natulleñ, tea pasun teñ portun kār-  
čēñ assalleñ. Mozo livrū bhāir poḍlo, tukā meļlāgi? Makā meļunknāñ. Tuzo bāpui melogi? Morunknāñ, assā. Yā bāint mhēlēñ<sup>1)</sup> udāk assāgi? Ui, yere bāink votzazāi.

*Periphrastic Conjugation*

Āuñ boreun assāñ. Āuñ yetanañ to nidun assolo. Tūñ zāun vortautāigi to zo yeunzo assā? Povitry pustakānt kiteñ boreun assā? Devāčēñ utar boreun assā. Āuñ atañ boreitāñ thāiñ assāñ, makā kārkar kār nakā. Zōkōñ khālto zatā, takā Deu vorto kārtolo; zōkōñ vorto zatā, to khālto kelo zatolo. Tūñ yeunčea veļār, āuñ siktoloñ astoloñ. Monšāñ kāḍe ādhār meļnatullea veļār, Devā thāiñ āsro kāneunso assā.

*Verbs ending in a Vowel*

Zōkōñ Devāče kurpe bitār rāvanāñ<sup>2)</sup> to appāk luksān,

<sup>1)</sup> This "m" which neither in Kanarose, nor in Marāṭhi is reckoned among the aspirated letters, becomes aspirated by adding "h" just as in Kanarose, by adding *ṃ*; or rather there are two different letters "m" and "h".

<sup>2)</sup> "U" of "rāu" becomes "v" not only when "zāi" is added, but also in the Negative form when "nāñ" is added. See Art. I. § 5 n. 2. p. 116.) The above rule (p. 143) in order to be complete must be compared also with § 5 l. c. chiefly nn. 2, 3.

Devāk akmān kārtā. Somia Jezu Kristāči kuḍ seuṅso Devāči jini jietā. Aple dis tẓāḍ jeun ani pieun kārtsouṅso monis Devāso santos boganān. Tsāḍ ulounčēant āib tzukčēnān, sangtā povitru pustak.

## CHAPTER V. ADVERBS

About the Adverbs many questions might be put. The chief ones are these: 1) Which are the principal Adverbs? 2) How are they formed? 3) How are they used?

### 1. a) Principal Adverbs of Place with the derived Adjectives

- "angā = here"—angāso (angāsār = here above)
- "thāiṅ" = there, thither"—thāiṅso
- "khāiṅ" = where, whither"—khāiṅso
- "sāgḷean" = everywhere"—*Instr. of sāgḷo*
- "sārvuṭhāiṅ" = everywhere" *used chiefly in religious matters*
- "lāgiṅ" = close"—lāgšilo
- "sārsi" = close"—sārsilo
- "pois" = far"—poislo *or* poisilo
- "voir" = above, up stairs"—voilo
- "sākāl" = down, below"—sāklo
- "pāṭi (or paṭleān) = behind"—pāṭlo
- "mukār" = before, in face"—mukāvelo
- "teusin" = in that side", *shortened from tea kusiṅ*—teakusilo
- "yeusin" = in this side," *shortened from yea kusiṅ*—yeakusilo
- "bitār" = inside"—bitārlo
- "bhāir" = outside"—bhāilo

### b) Principal Adverbs of Time with the derived Adjectives

- "āz = to-day", —āiso
- "fāleā, *or* phāleā" = to-morrow"—fāleāso
- "kāl" = yesterday"—kālso
- "poir" = the day before yesterday" *or* pōr—porso
- "porvān" = after to-morrow"—porvānso

- "poruñ = last year"—poruñso  
 "disādis = every day"—disādisāso  
 "sakāliñ = early"—sakāliñso  
 "phanteār = at daybreak"—phanteāparāso  
 "sakāliče = in the morning"  
 "sānjer *or* sānječe = in the evening"—sānjeso  
 "bhōu sakāliñ = early in the morning"  
 "toḍou = late"  
 "vegiñ = early, in time"—vegiñso  
 "ādiñ = before"—ādlo  
 "māgir = afterwards"—māgirlo *or* māgirso  
 "atāñ = now"—atāñso  
 "purviñ *or* ādiñ purviñ = in ancient times"—purviñlo  
 "voḍol = lately"—voḍolso  
 "yedol pāriant = up to this"—yedolso  
 "sāddan (*emph.* saddants) = always"—sāddantso  
 "kedints . . . nāñ = never"—kedintso . . . nāñ  
 "tovoḷ *or* teaveḷār = then, at that time"—tovoḷso  
 "khāiñ" = when (*low castes say khoiñ*)"—khāiñso  
 "soki { = finally"—kaḍieso  
 "kaḍek {  
 "yea fāde = afterwards (in future)"  
 "poilentz = already (first)"  
 "sove = at the same time"  
 "aprup = seldom"—aprupso, *or* aprupaso

c) Principal Adverbs of Quantity with the derived Adjectives

- "bhōu { = much"  
 "sābār {  
 "illo (-i, -eñ)  
 "toḍo (-i, -eñ) { = a little"  
 "tikeñ (*or* čikeñ)  
 "sumār = moderately, neither very much nor very little"—  
 sumārso  
 "uḇo (-i, -eñ) = less"

"tsād = much, more, too much"

"ani = still, more", *e. g.* ani dōn = two more

"puro = enough"

d) Principal Adverbs of Manner with the derived Adjectives

"boreñ = well" (*or* boro, -i, -eñ)

"pād = badly"

"tzukon = wrongly"

"sompeñ

"sompepoñān { = easily"—sompo, sasārāyeso

"sasārāyen

"kāštān = with difficulty"—kāštāñso

"tzād upeñ = nearly, about" (*Latin circiter*)

"lāgiñ lāgiñ = almost" (*Lat. paene*), *e. g.* "lāgiñ lāgiñ tis = almost 30 (less than 30)"

"tzādāvotzāun = generally, usually"

"kapas! = very well! perfectly!" (*used often ironically*)

"aučit

"yekāts pharā { = suddenly"

"čintinastanān }

"portun = again"

"neañārpoñān = ignorantly"—neañārpoñāso

"bestēñ = in vain"—besto

"asseñ = in this way"—asso

"tasseñ = in that way"—tasso

"viñgād = separately"

"sañgatā = together"

"voṭṭu = altogether"

"kāso (-i, -eñ) = how"

"kāssālo (-i, -eñ) = how"

"vegiñ = fast"—vegiñso

"soukās = slowly"—soukāsāyeso *or* soukāsaiso

"nizzāun

"dubāunāstanān { = certainly"

"drādžāun

"yekādevēlā = perhaps"

"zāit = well (yes)"

"ūi" = yes"

"niñ

"nāñ" } = no"

"nāñ

"puñi or puñ = at least".

Besides these, which I may call primitive or original Adverbs, (except very few, which are not primitive, *e.g.* kāštān) there are many derived Adverbs; of these I shall speak in the III. Part, about Derivations.

2. See Part III.

3. I answer for the present (reserving the more exact explanation for the Syntax) that they are not declined, except the Adverbs of Place; and even these are not declined when used absolutely. We must except the Adjectives which are used also as Adverbs, as we shall see in the Syntax; those Adjectives agree with the corresponding Noun; *e.g.* among the above Adverbs "kāso, kāssalo, poilotz" *etc.* These Adjectives may be recognized by the termination "o (otz) or eñ". But if they are used to show some peculiar relation of place, they are declined according to meaning, after being changed into Adjectives, viz. after having given to them a form of Adjective in so or lo; *e.g.* "angā = here", "angā-čcān = through here", Instrumental from "angāso"; "modēñ = in the middle", "modlēñ = through the middle", Instrumental from "modlo".

If "-so, -či, -čēñ" were to be taken as signs of the Genitive, we should say also that the Adverbs of time *etc.* are declined; so "āiso = of to-day"; "angāso = of here". But, as I consider "-so, -či, -čēñ" to be signs of the Adjective, or at least I am allowed to suppose it, I will speak of them in the Chapter on Adjectives in the Syntax, if possible.

### *Exercises on Adverbs*

Āz Pedru āučit melo. Kāl Lorso čintinastanañ tzārlo.  
Poir. Simāuñ piđent pođlā. Poruñ kumsār zālloigī? Āuñ

kumsār zāun tintz moine zāle. Fāleā yā porvañ āuñ tumger rāntoloñ. Fāleā Āitārā paisāvāso sermauñ astolo; kālčeā Āitārā sermauñ nātullo. Khāiñ vetāi? Gārā vetāñ. Angāčeān votz-iyetgi? Geleār, zāgo pāḍ zatā. Tujeñ gār khāiñ assā? Vāḍeāčā modeñ assā. Gāḍiegārā, gāḍi modlean vór. O monis konso? To angāso. Ani to monis? To porgāvāntlo. Āiso vāñjel kāsālo? Āiso vāñjel paisāvāso. Mōgān sāmestañ kāḍe ulei. Grest monis kāsṭān sārgār pāutāt. Fāvoṭe jinsiñ kumgār kāḍeitolēānk Devāci jiñi meḷtā. Mēstri sāngtā, teñ ḍiṭ diun aikāzāi. Mojeñ kām boreñ kārñ kārunknāñ. Tūñ khāiñ vetoloi? Āuñ Bombāi vetāñ. Kāiñ Bombāi vetāi? Fāleā.

## CHAPTER VI. POSTPOSITIONS

1. Under this name are included what we call in our languages *Prepositions*, because in Konkani all such words are put after the affected part of the speech.

2. Postpositions which govern the Nominative:—

pāriant { = till  
monasor }

Postpositions which govern the Dative:

āḍ { = against  
porte }  
viródh }

Postpositions which govern the Original:

ādiñ = before  
mukār { = in face, at the presence of  
hujir }  
phāḍeñ = before, after (see Dictionary)  
uprānt { = after  
magir }  
paṭleān = behind, Lat. *retro*  
voir = above, upon



sākāl  
khāl } = under  
talā }  
pois = far  
lāgiñ  
kāḍe } = close  
sārsi }

thāiñ = in, as regards, towards, *e. g.* "Devā thāiñ = in God"

bitār = in, within

bhāir = out, without, beyond

viñe or vin = without (*Lat. sine*)

sangatā = with

vingāḍ = separately from

pasun or pasvot } = for, on account of  
khatir }

pārmañe = according to

bāuntanēñ = around

veslean or dikāñ = in the direction of

thāun = from, *e. g.* from Calicut to Mangalore, from 3-4

poltodi = beyond (*ultra*)

āltāḍi = on this side (*citra*)

vorviñ = through

šivāi } = beside (*Lat. praeter*)  
karit }

bādlāk = instead of

suater = in the place of.

From some Postpositions are derived some Adjectives; these mostly have been given in Ch. V., because these Postpositions are also Adverbs.

3. Are the Postpositions declined? If we consider the true Postpositions, not the derived Adjectives, I answer, no; yet in some cases they seem to be declined, for they change according to the Number and Gender; *e. g.* "from hell = emkañ-dāntlo": "gārānt = in the house"; "gārāniñ = in the houses". Yet this is only an appearance, because in the first case, as we

have seen above, the Substantive with the Postposition is changed into an Adjective. The 2nd example would show only that -nt is not used in Plural; yet we have seen that we can say also "gārānt = in the houses", though not so well as "gārāniñ".

4. What case do they govern? This appears from the given list.

5. The change of Postpositions into Adjectives is very remarkable, chiefly of the Postpositions "bitār, voir, lägiñ", (see above Chapter II. Art. I. § 3); *e. g.* Among the Chapters of the Canticle, this is the 3rd." That "Among...Canticle" is considered as an Adjective of "Chapter"; hence it takes the terminations of the Adjective; "Kantiklea avesvärā bitārlo vo tisro avesvär"; we might translate it literally into bad Latin, thus: *existens intra capita Cantici hoc Caput tertium*. So also: "St. Paul is one of the Apostles = Apostalāntlo St. Paul yeklo". It seems that if there is in the sentence, besides the word governed by the Postposition, a Substantive or Pronoun with which the Postposition has some connexion, the Postposition is changed into an Adjective. About this later on.

6. Sometimes two Postpositions are joined in a similar way as in the Latin sentence: "*De sub cujus pede fons vivus emanat*"; *e. g.* "sārgār thāun = from heaven"; "sārgārānt = above in heaven"; *i. e.* they wish to express at the same time two ideas: 1, that heaven is *above*, 2, that *in* this high place, *e. g.* happiness is found.

7. Some Postpositions, if joined to Participles, prefer to be joined to the Past rather than to the Present Participle, *e. g.* "uprānt = after"; others on the contrary prefer to be joined to the Present or Future Participle; *e. g.* "adiñ = before". There are some which seem to be joined indifferently to the Past or Present Participle according to the meaning.

8. The use of the Postposition in Konkani is much more frequent than in our languages; many Tenses, which in English or Latin are not preceded by any Preposition, are trans-

lated by a Postposition with the Participle, as will be shown in the Syntax.

9. But on the other hand, some English or Latin Prepositions are not translated at all in Konkani. This is the case chiefly with so many Verbs compounded with Prepositions; often the English Preposition is omitted, because the simple Konkani Verb renders the meaning of the English compound Verb; yet sometimes the English Preposition gives quite a different meaning to the Verb; then, of course, either a Konkani Postposition or Adverb must be used, or a simple Verb which corresponds to that changed meaning; *e.g.* "call on" is not translated by "voir apoi", but by "beṭ = visit". Moreover although the English Preposition (or Adverb) does not change much the meaning, sometimes we may use in Konkani the corresponding Postposition (or Adverb).

### *Exercises on Postpositions*

Kodiāla thāun mojeñ gār pāriant tīs kōs assāt. Šerāntlo kōṇ ailo? Kōṇ yeunknāñ. Devā thāiñ kitle zōṇ assāt? Devā thāiñ teg zōṇ. Amčea ātmeā thāiñ Deu kiteñ kārtā? Ajapā-čeo vāstu kārtā, amiñ takā kābul dileār. Gārā bitār kōṇ assā? Gārā bitār kōṇnāñ; bāgil dāmpun assā. Igarje bāir votzun tumiñ āikalleñ vitzārnakāt. Pedru Simāvāk āḍ yetā, tače pasun (tea pasun) Simāuñ Pedruk viródh yetā. Tumče bitārlo kōṇ yemkaṇḍāntli keṣṭ sosit? Somi Jezu Krist saitānāk monšāñ voilo soḍounčea veļār, saitān bōb mārñ sāngtālo: "Kiteāk amkāñ kāṣṭ diunk ailāi?" Somi Jezu Krist nimā-ṇea diṣā koṭṭeānk sāngtolo: "Moje lagše votzā, maldisāoñ poḍleleāno.

## CHAPTER VII. CONJUNCTIONS

1. In Konkani there are not so many true Conjunctions as in English, because many English Conjunctions are translated by Correlative Pronouns; *e.g.* "as = zosso—tosso"; sometimes they are translated by an Adjective, *e.g.* *quam magnus*, which

*quam* is translated by an Adjective (*kitlo or kedo*), though we may say also that they are Conjunctions, but declined. Some others are translated by Postpositions, *e. g.* "because = *pasun*"; some others are omitted, *e. g.* "either or" are translated by one Conjunction.

## 2. Principal Conjunctions:

*kiteāk — kiteāk moleār* = why—because

*dekun* = because, therefore

*tār* = therefore

*puṇ, puṇi* = but

*bogār* = but (*in opposition, e. g.* not only . . . but also)

*tāri, zaleāri* = nevertheless, yet

*i* = although, also

*zāritār or zāritāri* = although

*zārtār* = if

*ki, moṇ* = that

*vo or uo, yā* = or

*muṇčēñ or muṇjeñ* = that is to say

*sāit*, *legun* = also, even

*tače šivai* = besides, moreover

*ani* = and

Negative Conjunctions, *e. g.* "neither nor", are formed by adding the negative particle to the affirmative. (See Part III. Chapter IV.)

3. Among them there are some which may be divided, *e. g.* "zārtār = if", which can be divided in such a way that *zār* is put in the beginning of the conditional sentence, and *tār* in the beginning of the 2nd part, *e. g.* "zārtār te bhāgevānt, sārgār vetāt = if they are holy, they go to heaven", or we may say also "zār te bhāgevānt, tār sārgār vetāt"; so also "zāritār = though", compound with "zārtār = if", and "i = also" may be separated so as to put this *i* joined to the Verb, *e. g.* "zāritār yēk ānj aileār = though an angel would come", or "zārtār yēk anj aileāri".

4. Some Conjunctions are put after the affected word, as in Lat. *enim*. So "puṇ", if it means "at least", is placed after the affected word—"vorsāk yēk pāuṭi puṇ kumzār zāizāi = once a year at least we must confess". Moreover "legun, sait, i", which all mean "also", are placed after the affected word, as in Latin *quoque*: i is not only placed after, but also joined to the word, *e. g.* "keleāri = though you did".

5. Many English Conjunctions cannot be translated literally, but by some circumlocution, as the Syntax and use will teach. Something more about Conjunctions will be said in the Syntax.

## CHAPTER VIII. INTERJECTIONS

About these here I have nothing to say, but to put a list of the most common of them.

"ayo, kaṭā, yē" expressive of sorrow, pain.

"ah, āh, ahaha" expressive of surprise, pleasure, jest, reproach.

"āñ? = what?"; some use it also for "yes".

Our "o" of the Vocative is expressed by "ye"; *e. g.* ye Fraskā = O Francis!

"o or vo? = what?" in asking to repeat words not understood.

"chi!" expressive of disgust.



## PART III. SYNETYMOLOGY

In this part I treat of certain points, which belonging to some, if not to all, the Parts of Speech, may very appropriately be classed under the head of Synetymology. They are distinct both from Etymology properly so called, and from Syntax.

### CHAPTER I.

#### Words used in speaking to or about persons

This chapter is almost a continuation of the Chapter VIII. of the II. Part; for, these words I speak of, are in some way Interjections, although not in the common meaning: and so this chapter may be the link between II. and III. Part.

1. We have already seen that *no* or *nu* is the Interjection added to the Vocative Plural; *e.g.* "bāvāno! = O brethren!"

2. To show respect to a person the Plural is used not only in addressing, but also in speaking of a person; *e.g.* "Sāibānu! = Oh lord!" "khāiñ gele? = where is he (the lord) gone?"

3. The second degree of honour is, when a man addresses another superior in age or in some other respect, to affix to the proper name the word or syllable "mā" for a man, and "māmie" for a woman; *e.g.* "Antoni mā! = Oh Antony!" "Mārie māmie! = Oh Mary!" This "mā" seems to be an abbreviation of "mamā, vocative of "mām = uncle", and "māmie" is the vocative of "māmi = aunt". If a more than common superiority is to be expressed, instead of "mā" they use "agū" for a man, "age" for a woman; if a still higher superiority is meant, they use "babā" (vocative of "bāb") for a man, "bāye" (vocative of "bāy") for a woman; finally the highest degree is "Sāib

or *Somi* or *Suāmi* for a man, "*Sāibiṇ*" for a woman; although this last, "*Sāibiṇ*" among Christians is used almost exclusively for the blessed Virgin Mary. Note that by joining "*age*" and "*bāye*" you have a smaller degree than by using only "*bāye=O lady*".

4. Speaking to a boy, *are* is prefixed or *re* is added not only to their proper name, but also to the Verb, to the Pronoun *etc.*; speaking to girls and figuratively also to women, *ago* is prefixed or *go* placed afterwards.

5. As a term of endearment towards children or young persons *amā* or *bāl* is used.

6. If they have not to address but to speak of other superior persons, the above words, in the Nominative, are used; but *mā* is often changed into *am* or *m*; *e.g.* "*Anton-ām*". It is almost like our *Mr.*

Some examples will show the use of the above words.

"*Pedru mā, Sāib tukā apoitāt=O Peter, the master calls you*"; "*Heleni māmie, Igārjent yetāigī?=O Helena, do you come to the church?*"; "*age Mārie, kossi assāi*", or "*Mārie, kossi assāige?=O Mary, how are you?*" "*Mārie bāye, makā apoitāigī?=Mary, do you call me?*" or "*age Mārie bāye, makā apoitāigī?*" or "*Mārie bāye, makā apoitāige?*" "*ye Forsa babā, makā yēk Rupoi dī=O Mr. Francis, give me one Rupee*"; "*Sāibā, hukum diā=O lord, give order*"; "*Silā-re=Oh Silvester (boy)*", "*are Silā, yē=come, O Silvester*", or "*Silā, yē-re*"; "*votz-re, lutzā=go, O rascal*"; "*Māriā-go, lānkud ād=O Mary (girl), bring firewood*", or "*ago Māria*"; "*Mojea burgeā, yē amā=O my dear child, come*"; "*moja burgeā, khā balā=O dear child, eat*"; "*Amā*" and "*balā*" must be separated from the affected Noun.

From these examples we may form a rudimental rule about the use of these particles.

a) *Re* and *go* are placed after the affected word; if this is alone, immediately after it; if there is a sentence, joined, often at least, to the Verb. "*Emmānueli-re=O Emmanuel*",

"Emmānueli, yē-re = come O Emmanuel"; Māria-go = O Mary", "Māriā, yē-go = come O Mary".

b) Are and ago are immediately prefixed to the affected Noun; this may be alone or in a sentence; "are Emmānueli = O Emmanuel", "are Emmanueli, vāur kār = O Emmanuel work".

c) Mā, māmīe, babā, bāye are put after the affected Noun.

d) Agā and age are put either immediately before the affected Noun, or afterwards, but joined to the Verb and losing the initial a.

e) Sāiba, Suāmiā,, addressing a person, are generally used without the proper Noun.

f) Amā and balā are separated, usually, from the affected Noun; but "burgiñ baḷaṇ" is used.

As to speaking not to, but about superior persons, the corresponding titles "mām (shortened 'ām), māmī, bāb, bāy, sāib, suāmi, sāibiṇ" are put after the affected Noun; ("agā and age", "ago and are", "re, go" have no Nominative). Examples: "Anton mām Bombai gelo = Antony went to Bombay"; "Serpīn māmī gārā nāf = Seraphina is not at home"; "Nern bāb piḍent poḍlo = Mr. Nern fell sick"; "Reicklin bāy vilāyet geli = Mrs. Reichlin went to Europe"; "Hohenlohe sāib mantri zālo = Lord Hohenlohe became minister" *etc.* As for girls and boys, no title is given when speaking about them, as also to others, when no honour is intended. Remark that the Plural is used very seldom to show respect; generally they use the Plural speaking to Priests, or to very high persons; out of these cases, very seldom, except some customary cases, *e. g.* a daughter-in-law uses the Plural to the mother-in-law; the son-in-law to the father-in-law, the father-in-law to the son-in-law; the "yei" and "yeñ" (father or mother of bride and of wife's bridegroom) and the "sāḍu" (husbands of two sisters) among themselves. Remark moreover that "bāy" may mean also elder sister and child; in both these cases "bāy" is neuter, although declined according to the first declension. "Bāb" may mean also elder brother.



## CHAPTER II.

### Suffixes modifying the meaning of Words

1. Emphatic *tz* or *ts*: (see page 81.) It is used moreover for many other purposes, *e. g.* to make a Verb frequentative. (See Syntax.)

2. Quasi diminutive *so*. This termination gives such a meaning to the affected word that now I do not find a more suitable word for it than "quasi diminutive". Some examples will show what I mean to say thereby. "Boro=good", "boroso=apparently good, or which seems to be good"; "piso=foolish", "pisoso=giving some signs, although not certain of foolishness"; "kārtā=he does", "kārtāso=he seems to do"; "gār=house", "gārseñ=a thing which seems to be a house"; "bukaso=some papers which seem to be a book".

Yet sometimes this termination has a really diminutive meaning; *e. g.* "boroso" may mean also "a little good", not perfectly good; "tarnoso=a little green", not perfectly green; "tāp=fever", "tāpasaso=feverish"; "lonkaḍ=iron", "lonkḍāso=of iron", "lonkḍāsaso=ferruginous, containing particles of iron", and so in many other cases.

There is a common sentence which shows clearly the meaning of this *so*, (*si*, *señ*). If a person complains to me against another, and I do not like to offend neither this second nor the first, I say to this second: "āuñ mārlēñseñ kārtāñ, tūñ rāḍlēñseñ kār=I will do as if I had beaten, you do as if you weep", viz. by saying something, not serious, but having the appearance of a serious reproach against the accused person. Hence it appears that this *-so* is just the contrary of the emphatic *-tz*. (See p. 82.)

Which is the use of this *-so*? *a*) First it is joined as one word to the affected word. In order to make it known to the readers, I will separate it at least sometimes by a hyphen.

*b*) It is joined to any part of the speech, as I said of the emphatic *-tz*, except perhaps Interjections.

c) It is changed into -si for the Feminine and -señ for the Neuter; *Plur.* -se, -seo, -siñ *etc.*, just as the Adjectives of three terminations; so if added to a Neuter Noun, it is -señ; if to a Feminine Noun, -si *etc.*

d) The word to which it is joined does not undergo any change; *e.g.* "kār = do", becomes

*Pres. Sing.* 1. kärtāñ-so, kärtāñ-si, kärtā-señ;

2. kártai-so, kártai-si, kártai-señ;

3. kártā-so, kártā-si, kártā-señ.

*Plur.* 1. kärtāoñ-se, kärtāoñ-seo, kärtāoñ-siñ;

2. kártāt-se, kártāt-seo, kártāt-siñ;

3. kártāt-se, kártāt-seo, kártāt-siñ.

*Past.* āuveñ keleñ-señ *etc.*

Although this -so can be used without adding any other word, yet the Verb "distā = appears" is very often added; and the word to which -so is added, is considered as an Adjective; *e.g.* "kunkaḍ ubtaseñ = the hen flickers", or "kunkaḍ ubtaseñ distā".

This -so is a beauty of Konkani. Other such niceties doubtless are to be found which would show that Konkani, if cultivated, may surpass even some European languages.

3. The terminations of the diminutive may be also reckoned here (see Chapter II. Art. III. § iv.); yet those terminations are not common to many parts of speech; hence they are better put in the 2nd Part.

4. The words ago, are, -ge, -re, *etc.* in addressing may be also considered as changing the meaning a little; but they may be written in two words, whereas I speak of joined particles; secondly, they are not peculiar to Konkani and present no difficulty.

5. I or ai. I spoke of this i, in Part II. Ch. II. § 6. p. 79; but it is added also to other words; hence we must speak of it again here; i, added to Pronouns or Adjectives, gives to them an indefinite or general meaning, as the Latin *libet*, in Italian *siasi*; *e.g.* "kāssoloi = any", "kōṇākai = to any one." The

particle “-kăi” has also a similar meaning. (See *l. c.*) I said *i or ai*; yet this second is seldom used.

This *i* is added also to Verbs and Nouns, and gives them a permissive meaning (“although” *etc.*). This particle is put at the end of the Verb (“keleări = though you did”), but with Pronouns, Adjectives and Conjunctions, it may be put also in the middle of them; *e. g.* “zärtăr = if”, “zărităr = although (if also)”; “kòniyêk = any”. Instead of *i*, sometimes “ui = also” is used, almost in the same sense as *i*; *e. g.* “teñui = that also” (*or* “teñi”), a compound of “teñ = that”, and “ui”; so “zărităr Deu amkăn šikšă dită, amso mōgui kărtă = though God punishes us, yet He loves us”. The same *i* is used in the very common phrase “zăleări = yet”, compounded with “zăleăr = if it happened”, and “i = though”.

This *i* sometimes added to a word, has only the meaning of *also*, chiefly if added to Nouns. The context must decide which meaning must be preferred; perhaps the permissive meaning is not different from the meaning of *also*; this particle in certain context naturally takes a permissive meaning.

## CHAPTER III.

### Interrogative Particle

1. To ask, “gī” is used, joined to the word which it affects in one word; *e. g.* “did you perform your duty?” Here the word affected by the interrogation is “perform”; hence this must have the interrogative particle. “Tuzo kăido kelăingī?” Remark that this “-gī” can be used not only in direct, I may say, interrogative sentences, but also in sentences which expressed directly would be interrogative, *e. g.* “kedeā santošān āuñ šilogī moṇ tumiñ saumzayet = you may understand with what pleasure I came”. Here a direct interrogation may be supposed “Did you come with great pleasure?” and in a similar way this “-gī” can be used whenever a similar *oratio obliqua* occurs. Some use “-gai” instead of “-gī”.

2. This particle is commonly used only in asking; yet sometimes I have heard it also in non-interrogative sentences; *e. g.* "tukā kitleñ assāgī, makā titleñ assā = as much is to you, so much is to me".

3. This particle is not used with words, which of themselves, I may say, are interrogative; *e. g.* "kōn = who?" "kiteñ = what?" in a similar way as in Latin, though in Latin we may say sometimes *quidnam?* This particle "gī" is exactly the Latin *nam* or *num*. So we cannot say "kiteñgī? or kōngī?" only "kiteñ or kōn" *etc.* is used. But if these words ("kiteñ *etc.*") are used as Indefinite Pronouns, then they can take "gī." This "gī" is used in the common and vulgar sentence "assāgī nāñ = is it (or) not?" used as intercalar at every step. Besides in interrogations this "gī" is used in the sentence: "kāsseñgī molleār" as if you say = "*e. g.*". Finally, distinguish this "gī" from "ge" shortened from "age". (See Ch. I.)

## CHAPTER IV. NEGATIVE FORM

### Art. I. Substantives

Substantives are formed negative by prefixing *a*, (like the Greek *alpha privativus*), if the Noun begins with a consonant, or *an*, if the word begins with a vowel, "āpā (*vulg.* ak-), uis-, nir-" *etc.* But these prefixes cannot be used promiscuously, nay, use does not allow us to make certain Nouns negative by any particle. Examples: "māriād = honesty" "āāmāriād = dishonesty, impoliteness"; "upkār = benefit", "ānupkār" or *better* "ānupkārpoṇ = ingratitude"; "kāpāt = simulation", "niškāpāt = sincerity"; "bāruāso = hope", "āpā-bāruāso = despair"; "dhāir = courage", "āpādhāir = fear, despair"; "mān = honour", "āpāmān (*vulg.* ākmān) = offence"; "bāg = happiness", "nirbāg" or *better* "nirbāgipoṇ = unhappiness". Sometimes, as in English so in Konkani some Nouns can be made negative, by changing the sentence into

the negative; *e. g.* "this has not been done nicely = *yeñ sarken kārunknāñ*". Finally some Nouns are made negative by prefixing "*nāñ*"; *e. g.* "*pāsānd* = approval", "*nāñpāsānd* = disapproval"; "*bolaiki* = health", "*nāñbolaiki* = unhealthiness".

If we have an English or Latin Negative Noun, which cannot be rendered by any of the above prefixes, then let us see whether there be some other word, although not in the Negative form, which corresponds to that word; if no word exists, then we must resolve it, chiefly by the Gerund Negative in "*tānañ*" or by the Negative Participles; *e. g.* "*pik* = ripeness" cannot be made Negative; but the non-negative "*tarnepon*" exists, which has the same meaning. We might also resolve it thus: "unripeness causes harm = *piknatalleo västu lukšān kärtät* = unripe things cause harm".

## Art. II. Adjectives

These are made Negative *a)* by affixing "*natullo*", Negative Participle of "*assā*" to the Positive Adjective; *e. g.* "*sarke* = exact", "*sarkonatullo*". By this termination we can not only change some Adjectives into the Negative, but we can also form new Negative Adjectives, *i. e.* by adding this "*natullo*" to Nouns; *e. g.* "*morn-natullo* = immortal"; "*jiv-natullo* = lifeless".

*b)* Negative Adjectives are formed by adding "*vin* = without" to a Noun; *e. g.* "*mornā-vin* = immortal".

*c)* Adjectives are made Negative by prefixing "*nāñiñ*" or "*niñ*"; *e. g.* "*nāññazallo* = not becoming".

*d)* By affixing "*nāñiñ assolo*", another Negative Participle of "*assā*", we may change the Adjective from Affirmative into Negative; *e. g.* "*fāvo-nāñiñ assolo* = not being worthy, unworthy".

*e)* The above prefixes of the Nouns (*an-*, *nir-* *etc.*) may be used also for Adjectives; *e. g.* "*nirbāgi* = unhappy", "*anupkāri* = ungrateful"; "*niškāpti* = sincere".

Usage does not allow us to use all these particles promiscuously or in any case; then the above indicated plan for the Nouns must be employed also for the Adjectives.

### Art. III. Pronouns

(See page 80.)

These have no proper Negative form, but the Affirmative Pronoun is used with the Negative Particle joined to the Verb; *e.g.* "I know nothing = makā kāiñ kālnāñ"; "I know nothing at all = makā kāintz kālnāñ". "Nobody came = kōñ yeunknāñ". Sometimes it seems that the Negative Particle is joined to the Pronoun itself and thus an apparent Negative Pronoun is formed; *e.g.* "Who is there? = thāiñ kōñ assā?" "Nobody = kōñnāñ"; "What have you = tukā kiteñ assā?" "Nothing = kāiññāñ". But this is only an appearance; because if no Verb is there, the Negative Particle must, of course, be joined to some word; hence it happens that sometimes the Negative Particle must be joined to the Pronoun. Or we may say, that in the sentence "khāiññāñ" (see above), that "nāñ" is itself the Verb, *i. e.* the negative form of "assā" (see p. 104). And so also for the, I may call, Emphatic Negative Pronouns; *e.g.* "none"; the particle "i (*or* uī) = also" affixed to the primitive Pronoun and the Negative Particle are used; *e.g.* "no impure soul can enter into heaven" "yēkui nitāñnatullo ātmo sārgār riganāñ".

### Art. IV. Verbs

The negative form of the Verbs has been given in Part II., as it is an important and a great part of the conjugation. Yet remark that the given negative form is not the only one used even in Mangalore, as I hinted (p. 99). So, *e.g.* some say "keleñ-nāñ" instead of "kārunknāñ", "kārtāt-nāñ" instead of "kārināñ", although this second example is not so common.

## Art. V. Adverbs

The Adverbs usually follow the rules of the Adjectives, as we have seen when speaking of their Comparative and Superlative (p. 67). Yet we must distinguish the true Adverbs, I mean, true in form and meaning, from the apparent Adverbs, which are really Substantives. (See below Chapter on Derivation). The true Adverbs may be either original (see Part II. Ch. V.) or derived; the original Adverbs have no proper form, just as in English; the common way of using them is to use a negative sentence; *e. g.* "āz = to-day", "āz niñ = not to-day". The same can be said of the Adverbs which are only the Instrumental of the Substantive; *e. g.* "sāsārāyen = easily", "not easily = sāsārāyen niñ". The derived Adverbs follow mostly the rules of the Adjectives.

Yet, as to Adverbs, we must consider which form they take in each case; because often the negative form is suggested naturally by the Adverb itself, considered *in concreto*; whereas a general rule might seem obscuring rather than clearing up this point.

## Art. VI. Conjunctions

What has been said of Pronouns, can more or less be said of Conjunctions, *i. e.* the Affirmative Conjunction is used with the Negative Particle joined to the Verb, if there be any; and so the Conjunctions formed by adding "i = also" (Indefinite or Emphatic Conjunctions) are made negative in the same way; *e. g.* "he is neither in the town nor in the village = to šerāntināñ nādāntināñ = *lit.* he in the town also not, in the village also not"; "he is neither good nor bad, he is a middle thing = to boroi niñ, pādi niñ, sumārso zāun vortavatā".

## CHAPTER V. DERIVATION OF WORDS

## Art. I. Nouns

Nouns are derived by adding chiefly the following terminations, -poṇ, -ai, -kai, -ap, -gār or -kār, -dār, -an, -sāp, -neñ, -ni, -sarken, -i, -ist or -st.

To what are these terminations to be added? They are often added to the stem of the original word, which frequently is found in the concrete Noun or simple Adjective; *e.g.* "mōg = love", "boro = good"; *stem* "moga, borea"; but euphony requires us very often to add these terminations not to the stem, but to the root or to the pure form of the primitive word, as the examples will show.

Now to explain each terminations. With -poṇ many Neuter Abstract Nouns are formed; *e.g.* "koṭṭo = wicked", "koṭṭepoṇ = wickedness"; "boro = good", "borepoṇ = prosperity"; "nitāl = pure", "nitalpoṇ = purity"; "kuḍḍo = blind", "kuḍḍepoṇ = blindness". It seems that -poṇ is more commonly added to Adjectives, which themselves may be derived; *e.g.* from "mōg" you get "mogāl = dear", from it "mogālpoṇ = amiability"; yet we find -poṇ added also to Nouns; *e.g.* "monis = man", "monšapoṇ = humanity", "Deu = God", "Deupoṇ = Deity".

By -kai and -ai are also usually formed Abstract Nouns; *e.g.* "niṣkal = chaste", "niṣkalai = chastity"; "neṇto = humble, innocent", "neṇtuai = humility"; "āskāt = weak", "āskātkai = weakness".

These derived Nouns in -ai and -kai are for the most part, if not always, Feminine. I say "derived", because non-derived Nouns in -ai may be of another Gender; *e.g.* "upāi = means".

By -ap, not to be confounded with -āp or -ōp, are formed many Nouns which mostly express either action as in Latin -io or -tio or something abstract; *e.g.* "bārei = write", "bārap = writing"; "sīk = learn", "sīkap = instruction". These derived



Nouns in -ap are mostly Neuter; but Nouns in -āp or -op, or -ab may be often of another gender.

By -gār or -kār are formed concrete Masculine Nouns, as in Latin by -tor; *e. g.* "gār = house", "gār-kār = householder"; "motzo = shoe", "motčegār = shoemaker"; "gāḍi = carriage", "gāḍiegār = bandyman".

By -dār are formed concrete Nouns about in the same way as by -gār and -kār; *e. g.* "nīt, -i = justice", "nītidār = judge"; "monsub = judgment", "monsubdār = judge".

The terminations -gār or -kār are often used to indicate origin from a place; *e. g.* "Goīnkār = a Goanese"; "Tčinkār = a Chinese". Yet some Nouns of this kind are formed differently *e. g.* "Roman = Romanso".

Yet this -kār cannot be used so often as the Latin *tor*; use does not allow us to form such Nouns except in certain cases. Then we may use the Participle in -tolo, although this termination seems to express in a transitory way what is expressed by -kār; *e. g.* "buyer, Lat. *emptor* = molāk kaṇetolo"; "seller, Lat. *venditor*, or better *vendens* = iktolo". This termination can generally be used.

By -sāp are formed some Nouns (usually Feminine) chiefly from qualificative Adjectives; *e. g.* "koḍu = bitter", "koḍsāp = bitterness"; "gòḍu = sweet"; "gòḍsāp = sweetness".

By -neñ are derived many Abstract Nouns which correspond to our Verbal Nouns; *e. g.* bāir-gāl = put out, "bāir-gālneñ = expulsion"; rāḍ = weep, "rāḍneñ = weeping". Remark that the Verbal Nouns can be expressed not only by -neñ, but also by -ap, (see above) and -čēñ (which last is the termination of the Absolute Infinitive), or, seldom, by -ni or -an; *e. g.* "sōḍ = leave", "soḍni = abandonment"; mór = die, "morap = death"; "kār = do", "kārap = cause". By the above terminations can be formed not only Verbal Nouns, but others too; *e. g.* "jie = live", "jiñi = life", "kār = do", "kārñi = action" (although these two Nouns might be considered in some way as Verbal Nouns).

Sārkeñ corresponds to the English *-ility* or Latin *-bilitas*; *i. e.* it expresses suitableness etc. for any thing; *e. g.* “docility = sika-sārkeñ”; “vañṭi-sārkeñ = divisibility”.

By i many Nouns are derived which have about the same meaning as the word from which they are derived, except that they are concrete; *e. g.* “šāstrā = religion”, “šāstri = religious man, or doctor, chiefly of a sacred science (D. D.)”; yet it seems that such Nouns can be used, often at least, also as Adjectives; *e. g.* “bezāri = tired”, as also sometimes by i Abstract Nouns are formed from Concrete Nouns; *e. g.* “dōst = favourite”, “dōsti = favour, grace”.

-ist or -st is employed to form Concrete Nouns almost in the same way as -kār or -tolo; *e. g.* “sermauñ = preaching”, “sermavist = preacher”; “mukhia = principal”, “mukhiest = head”; “buiñ-māp = geometry”, “buiñ-māpist = geometer” etc.

To this point of derivation we may reduce the derivation of the Feminine from the Masculine. The Feminine is derived from the Masculine very often by adding *n* or *in*; *e. g.* “gārkkār = householder”, “gārkkārñ = house-wife”; sāib = lord”, “sāibiṇ = lady”; “Goiñkkār = Goanese (man)”, “Goiñkkārñ = Goanese (woman)”; sometimes by changing *o* of the Masculine into *i*; *e. g.* “pāḍko = small bullock”, “pāḍki = small cow”; “bogḍo = mutton”, “bogḍi = sheep”. Yet many are formed irregularly; *e. g.* “dāḍlo = man”, “bāil, or āstri = woman”; “bāu = brother”, “boiṇ = sister”; “burgo = boy”, “čedūñ = girl”; “peṭo = dog”, “kolgeñ = bitch”; “pāḍo = steer”, “pāḍi = cow” etc.

*Corollary:* If we compare the above terminations with the Latin terminations, -poñ and -ai or -kai correspond to -tas or -us of the Abstract Nouns; *e. g.* sanctitas, servitus, -ap, -ni, -neñ, -čeñ correspond mostly to -tio or -ctio; *e. g.* scriptio, elatio, actio, ambulatio; -gār, -kār, -dār, -ist, -i correspond very often to -tor or similar termination of the Concrete Nouns; *e. g.* scriptor, emptor, Mangalorensis, Goanus, Bombayensis; -san corresponds to -do or -udo of qualificative Nouns; *e. g.*

*dulcedo, amaritudo*; *särkeñ* corresponds to *-bilas* or *-ilas*; *e. g. divisibilas, docilas*; *-an* seems to correspond to *-tio* or *-tio*; sometimes it expresses something permanent.

## Art. II. Adjectives

1. The most common form of derivation is by adding *-so*, *-či*, *-čēñ* or sometimes *-lo*, *-li*, *-leñ*. The first termination is usually added to the stem of the corresponding Noun; the second termination is added more frequently to the 1st Locative of the Noun; consequently these Adjectives in *-lo* seem to imply some locative meaning; *e. g. "sauñsärāntlo monis=man (living) in the world"*. The Adjectives in *-ntlo* (*-lo* added to the 1st Locative) are used moreover to indicate coming out of ...; *e. g. "mätientlo=coming out of the earth"*; sometimes the termination *-lo* is the termination of the Past Participle; *e. g. "koñd-lo=fossil", from "koñd=dig"*; then it is not added to the 1st Locative. The Adjectives in *-so* usually mean quality, taking the word "quality" not in a rigorous sense.

Some Adjectives are formed irregularly, *e. g. from "särg=heaven", "särgiñso" instead of "särgāso"*; from *"gär=house", "gärso" instead of "gärāso" or better, "gärso" means "domestic, a member of, or living in, the family"*; *"gärāso" means "of the house", e. g. "the roof of the house"*.

1. As regards the above terminations *"-so, -či, -čēñ"* of derived Adjectives, we must now expressly observe, what has been already cursorily remarked in Part II. Chapter IV. page 122, viz. that the exact spelling (*i. e. according to the pronunciation of high castes*) of these terminations would be *"-tso, -či, -čēñ"*. Up to this I wrote *"-so, -či, -čēñ"*; for this spelling is more simple and more usual, yet it is not so exact. But if an Adjective in *"-so"* is not derived, it may have *"-so"* not *"-tso"*; *e. g. "piso"*. Moreover the quasi-diminutive *"-so"* is exactly *"-so"*, not *"tso"*.

2. All Adjectives in *"o, i, eñ"*, if used for the 1st Person Singular, according to the best pronunciation have a nasal termination; *e. g. "āññ boreñ nīñ=I am not good"*.

2. Another rather bold manner of forming Adjectives is to add the terminations *-lo, -li, -leñ* to the 2nd Locative in

-ger (see p. 14), omitting *r* of -ger on account of euphony; so we get "gelo, geli, geleñ" instead of "gerlo, gerli, gerleñ"; *e.g.* here in Mangalore the Adjective "Mādringelo" is common; it is derived from "Mādringer", 2nd Locative Plural of "Mādrī = nun", meaning "at the nuns or being at the nuns"; hence "Mādringelo" has the meaning as "at the Nuns"; *e.g.* "Mādringeli rivāz = custom as the nuns, or coming from the house of the nuns". So they form from "Deu = God", the Adjective "Devāgelo", which exactly means "as at the house of God or devout"; *e.g.* "Devāgelo monis = devout man"; from "to = that", they form "teāgelo = he who, or that which, is there, or at that place"; from "mārañ = Parias", the Adjective "mārañgelo" is formed. We might say also that these Adjectives are formed by adding -gelo to the original; yet I prefer to say that they are formed by adding -lo to the 2nd Locative in -ger, because this seems to be the origin of that -gelo; moreover the meaning of these Adjectives suggests this explanation; consequently it is easier to be retained and more reasonable. In a similar way many other Adjectives might be formed, for which we have no corresponding Adjectives of one word in our European languages, Italian, English, German *etc.*

3. Some Adjectives are derived from Nouns by adding to the root of the Noun the termination -ēst; *e.g.* "piḍa = sickness", "piḍēst = sick"; "čintna = thought" has "čintēst = gloomy".

4. Another rather difficult way of deriving Adjectives is to add "-šilo or -velo". The meaning which the Adjective receives thereby is strange; I explain it by examples; "lāgiñ = near", "lāgšilo = he who is near or that which is near"; "pois = far", "poišilo = he who is far or that which is far"; "mukār = before", "mukāvelo = he who is before or that which is before"; "pāus = rain", "pāušilo = rainy". Now some sentences:—Seeing two boys, one far, the other near, I say: "lāgšilo yeundi = he who is near shall come", "poišilo yeundi = he who is far, shall come near (or come near)"; "moja

lāgšilo vōtz=go far", or literally: "you who are near, go from me (far), or go from being near to me"; "poišilo yē=come near, or come from being far (to me), or come thou being far (to me)". We may explain the use of these Adjectives with philosophical terms, thus: In Konkani the *terminus ad quem* is omitted and only the *terminus a quo* is expressed; in our languages the *terminus ad quem* is expressed, and the *terminus a quo* is omitted. This is an easy way, I think, to explain these Adjectives which seem to imply a contradiction. The Adjectives in "-šilo" and "-velo" which have no relation to place, e.g. "pāušilo" do not present such a difficulty.

5. Some Adjectives are derived, or rather formed, as in Kanarese and Tulu, viz. by adding to the Nominative of the Noun the Past Participle of "assā = is", which almost corresponds to the Latin *habens*; e.g. "podvi assollo=being powerful (having power)". But this kind of Adjectives is more frequently used joined immediately to a Substantive or at least not used as predicate; e.g. "podvi assollo monis = a powerful man". We could not say: "to monis podvi assollo zāun assā = this man is powerful".

6. Some Adjectives are formed by adding to the stem of Noun "dig"; e.g. "mānadig=glorious"; "foḷ-a-dig=fruitful". Sometimes only -ig is added; e.g. "amolig=of infinite price", or some other letter is put before "-dig".

7. Many Adjectives are derived from Postpositions and Adverbs, chiefly by adding -so or -lo, i.e. as Adjectives are derived from Nouns (see above 1.); so from "hangā = here", comes "hangāso = of here"; "bitār = within", "bitārlo = interior"; "voir = above", "voilo = of above"; "lāgiñ = near", "lāgso", and "lāgšilo (see above 4.)"; "ādiñ = before", "ādlo"; "māgir = after", "māgirlo"; "modēñ = in the middle", "modlo" etc. (See Part II. Chapter V.)

8. The Adjectives which in Latin end in *-bilis* are formed by adding to the Nominative of the Substantive "fāvozallo=due"; e.g. "nāmāškār fāvozallo = adorabilis". Sometimes instead

of "fävozallo", the termination -so added to the stem may suffice; *e. g.* "kaṇṭālo fävozallo, or "kaṇṭālaso = abominable"; this 2nd termination is more vulgar. In the above case the termination -bīlis means "due". If it means possibility of doing something, then the Adjective is formed by adding the Participle "assollo" to the Potential Mood in -yet; *e. g.* "accessible place = votsayet assollo zāgo"; "accessible mountain = čādāyet assollo porvot". In the negative form the Participle is added to the Necessary Mood of negative form; *e. g.* "votsun nozo assollo zāgo = inaccessible place"<sup>1)</sup>.

9. By -sārko some Adjectives are formed, which mean "fit to do..."; *e. g.* "saumzāisārko = fit to persuade"; "movālaisārko = fit to move"; sometimes before adding "-sārko" another intermedial word is inserted; *e. g.* "fār = explosion", "fārazāi sārko = explosive".

10. Some Adjectives are derived by adding to the stem of the Noun the particle -vānt, which seems to denote possession; *e. g.* "bud = wisdom", "bud-i-vānt = wise"; "nīt = justice", "nīti-vānt = just".

11. Some others are derived by adding i; *e. g.* "mosor = envy", "mosri = envious"; "souñsār = world", "souñsāri = wordly, laic". See on page 169 the meaning of this i.

12. The Participles derived from the Verbs and the quasi-diminutive so and the emphatic -ts (see Ch. I.) may also be reckoned here.

Chiefly pay attention to the Participles of the Potential and Necessary Mood explained in § 5. If a Past Participle is used as an Adjective, then it doubles the l, as it contains some emphasis.

There are some other difficult Adjectives; of these we will speak when treating of Participles, in the Syntax.

<sup>1)</sup> This is a Negative Participle of the Necessary Mood not given in the Part II.; it is formed by adding the Past Participle of "assā" to the Present Negative of the Necessary Mood; or we may say that it is the same as the Past Tenso (see page 114).

*Corollary:* The termination *-so* shows quality or also what is due, *-lo* place, the Participle "assollo" possession (of quality), *-dig* also quality, (sometimes it has a causative meaning, *e. g.* "mänadig = causing honour, or glorious"); "fävozallo" means something due, "assollo" with the Potential means possibility, with "nozo" impossibility, "vânt" possession, "särko" fit to; *-so* (quasi-diminutive) corresponds to the termination *-neous* (*ferrugineous*); *-ts* has an emphatic or also exclusive meaning.

### Art. III. Verbs

If we distinguish Derivation from Composition, as we really do, it seems that a very few Verbs can be called derived; because the derived word of course must be not so simple as the word from which it is derived; but many Verbs not compounded seem to be themselves the primitive and most simple form of the word, from which other forms are derived; or at least often the root of the Verb (2nd Person Singular Imperative) is as simple as the corresponding Noun or as other corresponding part of speech; *e. g.* "mär=beat", Substantive and Verb. Notwithstanding there are some Verbs not compounded which seem to be really derived from a more simple form. Of these I intend to speak.

1. The most simple mode of derivation is to add some vowel to the primitive or at least approaching to the primitive form, *e. g.* "kärtz = expense", "kärtči = expend"; about the change of *-tz* into *-tē* (see below Chapter VIII.); "gām=perspiration", "gāme=perspire". Thereby it seems that the Verb expresses the act of that thing which is expressed by the original word, so that if the original word implies a Neuter meaning, the derived Verb is Neuter; *e. g.* "gām, gāme"; if the original word implies a transitive meaning, the derived Verb is transitive; *e. g.* "kärtz, kärtči".

Yet sometimes by the addition of *i* we have a Causative Verb, and by the addition of *a* we have a Neuter Verb. (See here below, and Part II. Chapter IV. Art. II. § 1. 3.)

2. Another mode of derivation is to add to the simple or approximately simple form *āi* (sometimes *āi*, *ei*, *oi* or only *i*), if it ends in a consonant; or only *i* or *ui* or some other irregular termination, if it ends in a vowel; or *dai* or *voi* (with some little change in spelling), if it ends in *ā*. Thereby we have Causative Verbs (see *l. c.* and p. 145, 2nd footnote).

3. A third mode of derivation is to cut off from the Causative Verb the termination by which they become Causative. Thereby we have the original non-causative Verb, Neuter or Transitive as it was before being made Causative; *e. g.* “*kārāi* = cause to do”, “*kār* = do”; “*khāui* = cause to eat”, “*khā* = eat”; “*mānuāi* = cause to please”, “*mānuā* = please”. Yet we must remark that many Verbs by losing only the Vowel *i* of the Causative termination, become Neuter; this is the case not with all but with some Verbs, having the root ending in a vowel; provided the meaning allows it, and provided they have not become doubly transitive by the causative termination; *e. g.* “*khā* = eat”, “*khāui* = cause to eat”. So from “*paloāi* = extinguish” we get “*paloā* = get extinguished, be extinguished by itself”. Of the Transitive Verbs ending in a consonant, now I recollect only one “*kātār* = cut”, “*kātārāi* or *kātrāi* = cause to cut”, which becomes Neuter or in some way passive by taking away *-ai* and making the *a* of the root long, “*kātār* = cut”; as in Sanskrit “*nāhyāte* = he binds”, “*nahyāte* = he is bound”. (See Max Müller’s Sanskrit Grammar Chapter xv. § 398.) There may be some other Transitive Causative Verb which becomes Neuter by taking away only *i*, or by producing the vowel of the root. See another mode *l. c.* § 3 n. 4, and some explanation of this 3rd way *l. c.* § 1 and *alibi*. Art. II.

This 3rd mode, as the reader sees, is not properly a derivation; because the non-causative Verbs are not derived from the Causative, but rather the Causative are derived from the non-causative Verbs; yet I put them here for the sake of convenience.



# Art. IV. Adverbs<sup>1)</sup>

1. Very often the Instrumental of the Substantive is used as an Adverb; this happens chiefly in Adverbs of manner, because the Instrumental has also this meaning; *e.g.* "kāštān=with difficulty".

2. Sometimes the Neuter of the Adjective is used as an Adverb; *e.g.* "boreñ=good or well". This happens with Adjectives of three terminations.

3. Many Adverbs are formed by using the Gerund in -un of the required Verb added to the Substantive; *e.g.* "attentively=čit diun=giving attention"; "boreñ kār kārunknāñ=(he) did not perform it well". In this example we have, I may say, a double Adverb; for, "boreñ" is one Adverb, to it the Gerund in -un (contracted into -n) is added; or perhaps we may say, that "kār" is added to "boreñ" considered as a Substantive. This way is rather a composition.

4. From Pronouns (Relative and Demonstrative) Adverbs of manner are derived by adding to the stem "-sseñ"; *e.g.* "tāsseñ=in that manner", "asseñ=in this way", "kāsseñ or zāsseñ=in that way in which (=as)"; though, properly speaking, these are Adjectives in the Neuter Gender used as Adverbs.

5. From the same Pronouns are derived Adverbs of place by adding "-peñ"; *e.g.* "tepeñ=through that way, in that side"; "yepeñ=in this side"; or also by adding "-ssiñ", *e.g.* "issiñ, tissiñ=here and there". This "yepeñ" and "tepeñ" are the Instrumental of -o and -to of Feminine Gender, and "issiñ, tissiñ" are shortened from "yeā kusiñ, teā kusiñ".

6. If the Adjectives have only one termination, Adverbs of manner are formed from them by adding "zāun" or some other Gerund; "khāñḍitzāun=positively" from "khāñḍit=positive", "mukhiāzāun=chiefly" from "mukhiā=principal". This last method, *i. e.* by adding "zāun" is very often used,

<sup>1)</sup> What I say here, cannot always be called properly Derivation; for the sake of convenience I put things together which should be separated.

and whenever we cannot use another way, let us try this last form; this “zāun” can be added not only to Adjectives but also to Nouns. Sometimes the Instrumental of the corresponding Substantive may be used as an Adverb; *e. g.* “sobitāyen = nicely”, from “sobitāi = nicety” and this from “sobit = nice”.

7. Finally the negative form, the emphatic -ts and the quasi-diminutive -so are other modes of derivation belonging not only to the Adverbs but also to the other parts of speech. (See above Chapters II. & IV.)

## CHAPTER VI. COMPOSITION OF WORDS

Following the order observed in the former chapters of this Third Part, I should speak first of all about the composition of Nouns; but as this is not completely settled as yet, let us speak first of the more common composition, I mean the composition of Verbs.

I must remark from the very beginning that under the name of composition I include not only those words which must be written as one word, originating from two or more words, but also those words which are written or at least might be written separately and those words, about which there is some doubt whether they are better written as one or more words. About this see below.

### Art. I. Verbs

1. As the first mode of composition of Verbs, let us put the mode in which foreign Verbs are Konkaniized.

Many foreign Verbs are Konkaniized by affixing to their foreign Infinitive the Verb “kār = do”, if transitive, or “zā” if intransitive; *e. g.* “kanonizār kār = canonize”, “kanonizār zā = get canonized”. But this should be, as far as possible, carefully avoided, as there is such an inclination to Konkaniize foreign words in this way, that Konkani would become very

soon half Konkani, half English or Latin. Although it is difficult to translate literally many foreign words, yet accommodating ourselves to the nature of Konkani, we can find the Konkani corresponding word.

2. Another mode of composition is to join a Substantive or an Adjective to a Verb. The Substantive may be of any kind, but the Verbs more commonly used in this composition are "kār=do", by which perhaps half the Konkani Verbs are formed; then "gāl=put"; "dī=give"; "ghē=receive"; "zā=become"; *e. g.* "mōg kār=love, *lit.* make love"; "bautism dī=baptize, *lit.* give baptism"; "badlām gāl=calumniate, *lit.* put calumination"; "jīvānt zā=rise from death, *lit.* get alive *etc.*"

3. Another thoroughly Konkani mode of composition is to join the Gerund in -un of the principal Verb to another Verb in a finite Mood, *i. e.* in the Mood and Tense required by the meaning. Remark that this other Verb is not an Auxiliary Verb; both Verbs might be called principal, although that -un seems to prevail, *e. g.* "abolish=kāḍn *or* kāḍun gāl, *lit.* having taken away, put *or* put down". This way of composition is common to Kanarese and Tulu, and, as I have heard, also to the Malayālam language. I will speak more distinctly in the Syntax about it, as this point is not so easy.

4. A fourth form of composition is to prefix some Adverb to a Verb; but this perhaps is not exactly a composition, because the Adverb does not make one word with the Verb; *e. g.* "approach=lāgiñ pāu, *lit.* reach near". Postpositions are not prefixed, as in Latin *perficio, conficio etc.*, because all Postpositions are joined with Substantives (at least understood, if not expressed), Pronouns and Participles. (See page 154 *n.* 9.)

## Art. II. Nouns and other Parts

As to the composition of Substantives, if we do not consider the matter thoroughly, we might think that there are no Compound Substantives, and I myself was of this opinion some time ago. Yet I hold now as certain that there are many

Compound Nouns. But here we must distinguish; for, there are two modes of composition: the first is to change the governed Noun into an Adjective and then there is no composition, but a mere apposition; *e.g.* "clergyman", we may express it by "Igārjeso muniāri=minister of the church"; another way is to join immediately the two Nouns into one word. In this case there is a true composition. How is this composition to be made? I do not know a perfectly fixed rule, as I have no example to go by. I propose the way which is certain as to the pronunciation; but as to writing, it should be introduced now. The most common way therefore to make this composition is to put first the governed Noun in the Original case, Singular or Plural according to the meaning, and then to join to it the governing Noun in one word and give to the compounded Noun the Gender of the second or governing Noun as in German. But how to join the two Nouns, by hyphens or without hyphens? Following the analogy of other languages I would suggest a hyphen between the 1st and 2nd word, to show more distinctly the composition. Yet, if we write Konkani with Kanarese or Mahrāṭṭi letters, we should omit the hyphens. You find many compound words in the Dictionary, some of which are used, some are not commonly used, because in many cases the idea itself does not commonly exist in this country; yet they are Konkani words, formed according to the nature of Konkani language. Examples: for "convent" here many say "koñvent", and in familiar conversation we may use it; but if we want to speak correctly and a pure language, we might say "sāṅgāt-vāsiñ-māṭ (n.)" from "sāṅgāt-vāsi=cenobite", and "māṭ=convent", or shorter, only "māṭ"; this word is not used at all; yet all elementary words are used, except "māṭ" which is used only for pagan convents; why could we not use also the compounded word? Either we must follow this way or use foreign words; which is better? As we see from this example, there may be a composition even of more than two words. "Chapter (of Canons)=koṇikañ-māl

(*m.*) *lit.* = reunion of canons", from "koņik = canon" and "mēl = reunion". In both cases the governed Noun has been put in the Original Plural, because the meaning required it; in the following the Singular is used: "Igārje-muniāri, *lit.* minister of the church".

As to the Verbs, we might write them with a hyphen, if they are joined to an Adverb, though not true compounds. But if they are joined to a Noun, *e. g.* "mōg kār = love", it seems better not to join them at all, and really sometimes the Noun is separated from its Verb; *e. g.* "Deu amso mōg tzād kārtā = God loves us much". So also the other compositions considered above (Art. I. *nn.* 1, 3.) are not true compositions; consequently the two words are written separately. As to the composition, chiefly of Nouns, we must remark that the above rule of joining the governing Noun to the Original of the governed Noun, cannot be used in every case; the prevailing custom is to be observed, which in some cases requires a true composition, sometimes only an apposition of a Noun and an Adjective.

Besides the composition of two or more Nouns, there may be a composition of other parts of speech, *e. g.* of a Noun and an Adjective, as "sāma-poḍneñ = harmony"; "sārvu-poḍvi = almight"; of a Noun and a Postposition, *e. g.* "sākāl-poḍneñ = downfall"; of two Adjectives, *e. g.* "sārvu-boro = infinitely good"; of a Pronoun and an Adjective or of two Pronouns, *e. g.* "kōņ-yēk = some", "kōņ-yēklo = somebody" (see pp. 79-80); of a Conjunction and another part of speech, *e. g.* "sāngleār-i = although you said"; "amkāñ-i = to us too"; "kōņāk-i = to any one"; "āuveñ kārunk-nāñ = I have not done" *etc.* To this point we cannot reduce, it seems, the emphatic *-ts* and the quasi-diminutive *-so* (see above Ch. II.); because *-ts* and *-so* are not words used also separately, but only suffixes.

As to the way of joining; if Nouns are joined, the second is joined more commonly to the Original of the preceding Nouns, as I said; yet in some cases this rule is not observed;

because the Nominative instead of the Original is used, or some change is made; e. g. "aple ičhādhīpati = despot", shortened from "aple ičhe-adhīpati"; if not two Nouns, but a Noun and an Adjective or some other parts are joined, either they are simply joined in their primitive form, or the changes indicated throughout the Grammar are made, or some other way is followed which can be fixed later; for, these rules about composition are very rudimental, and consequently must be completed and perfected after having carefully considered this branch of the Grammar. Even in the composition of this second kind I would, for the sake of distinction, suggest a hyphen, unless there be evidently a mere apposition.

As to the declension of these compound words, if one Noun is joined to the Original Case of another Noun, the first part is not declined at all; the declension takes place only in the governing or second Noun. I say "if...joined to the Original", because I remember now one word apparently compounded, "bāuṭo-kāṭṭo = lighthouse", which is declined in both parts.

## CHAPTER VII. NASAL SOUND

This and the following Chapters may be considered as a *πάρρησις* to the Part I., as the preceding Chapters are like a *πάρρησις* to the Part II. Yet the things treated of in these Chapters are in some way also etymological; and as they are common to all or at least to many parts of speech, we can consider these points as belonging to the Synetymology.

My readers might have been surprised in seeing the nasal sound ñ so often used; but they must know that Konkani is a nasal language *κατ'ἑξοχὴν*. For this reason it is required to form some rudimental rules about this ñ.

1. First of all, in the beginning I thought it unnecessary to use ñ also in the middle of the word; yet afterwards I was aware that sometimes we cannot avoid it without losing much

exactness; hence you find ñ also in the middle, contrary to what I said in Part I. Chapter I.

2. When is it used? A complete rule cannot be given; we can give some cases in which it is used. It is used:

a) In all oblique cases of the Plural of all declensions, and in the Nominative Plural of Neuter Nouns;

b) In the Nominative Singular of the Neuter Nouns ending in e and, very often, in i and u;

c) In all cases of some Feminine Nouns ending in i of the 4th Declension (see pp. 32, 34); some Nouns in uñ seem also to keep this ñ in all cases of the Singular;

d) In the Neuter Nominative Singular of the Adjectives and Participles of three terminations; and also in the Masculine and Feminine Nominative Singular of all Adjectives and Participles of three terminations, if used for the 1st Person, e.g. "ãuñ boroñ niñ = I am not good";

e) In the Nouns ending in au; e.g. "Juãuñ = John"; "guni-ãuñ = fault".

f) As to Verbs, in all Neuter Persons of declinable tenses, and also the 1st Person Singular and Plural of any Gender, if ending in a vowel, (except -ungi of the Imperative); the forms in u (Subjunctive, Imperative etc.); the Gerunds in -tana and true Participles in -tã and -to (nidtãñ nidtoñ). As it is too difficult to remember all forms with ñ, let us proceed *per exclusionem*: In the Verbs this ñ is not used, of course, if the form ends in a consonant. Then, generally a form of the Verb ending in a vowel has ñ, but with these limitations: 1) the 2nd and 3rd Person Singular and Plural Masculine and Feminine of declinable tenses, 2) 2nd and 3rd Person in indeclinable tenses are not nasal; the forms neither conjugable nor declinable (not modifying terminations in any person) ending in a vowel (as the Subjunctive and Optative), follow the general rule, i.e. take ñ. The Participles in o, i, eñ follow the rules of the Adjectives (see

above). A few exceptions to this rule can be found out by the reader himself.

The above rules about Nouns and Adjectives can be applied to Pronouns. As to the other parts of speech, I cannot for the present frame a certain particular rule. Generally I can say, that if a word ends in a vowel, it ends more frequently in *ñ*; chiefly all words compounded with the final negative particle *nāñ* or *niñ* are nasal; for *nāñ* or *niñ* are nasal.

3. What change does this *ñ* undergo? The following rule, if not general, contains at least many cases.

a) If to a word ending in *ñ* some consonant is added, *e.g.* the emphatic *tz*, it becomes more similar to *n*, but not always in the same way; euphony is the rule; so if a guttural consonant is added, it becomes similar to the Canarese letter *ṣ*, or as *-ṣig* in singing (see p. 18, *Note 2*); if it is followed by a palatal, it seems to become a little palatal like *ṇ*, and so on. I do not always mark these differences in the Grammar, as they are too subtle.

c) If it is followed by a vowel, frequently it seems to become a pure *n*. I have a faint remembrance of words in which this *ñ* is found also before vowels.

d) The *ñ* of the Nominative is usually left out in the oblique cases, chiefly if the termination to be added begins with a consonant; in some rare cases it is kept (see p. 34).

e) About other changes of *ñ* see pp. 41, 116 and Art II. of Chapter IV. Part II: and *alibi*.

Some might think it unnecessary to pay attention to these niceties. I answer: In some cases it may be true; for this "*ñ*" has many degrees, in some cases it is difficult even to native learned men to ascertain whether there is "*ñ*" or not; yet in some cases it is so clear that by omitting it, the meaning would be changed; chiefly if another consonant, *e.g.* "*tz*," is added, if you do not take into consideration this *ñ*, you would get a wrong composition, *e.g.* "*ñuñ* = I", "*ñuntz* = myself". If you do not pay attention to that *ñ*, you would get "*ñutz*" which is not understood at all, and so in many other cases. (See also pp. 6, 7.)



## CHAPTER VIII. CHANGES OF LETTERS

Although something has been said about this in Part I, yet only now are we enabled to understand these things better.

The letters which not exclusively, but chiefly undergo some changes, are s, z, o, ñ, é, i, u, a, y, d, t; about ñ a peculiar chapter has been put. As regards s, z, as a general rule we may say that whenever a declinable part of speech ends in the Nominative Singular in s, z, or so, zo, this s is changed into é and z, into j in the cases in which the termination of the Nominative Masculine is changed; *e.g.* in the Neuter Nominative and in the oblique cases; so "rus" or more exactly "ruts=taste", *Orig.* "ručik or rutčik"; "dobazo=pomp", "dobajea"; "rāz=kingdom", "rāja"; "mozo=mine", "mojeñ, moja". Consequently the words ending in -tso following the third declension change this s into é. Many Adjectives and Participles are formed with the termination -tso; hence "kärtso, kärtčen"; moreover the English Genitive is usually changed into the Adjective in -tso. Yet this change does not always take place in the Nouns; *e.g.* "kuris=cross", "kursa", because it is "kris" not "krits". Chiefly as to the termination -so of the Adjectives, we must distinguish the true termination -so from -tso or -tzo; we have seen that the true terminations of the Adjectives in -so corresponding to the Genitive would be -tso; whereas -so is the termination of the quasi-diminutive and of some other Adjectives. The first mostly undergoes the above change, not the second; because (as I think) this -ts in Kanarese and in Maharätti is written with a letter which in Kanarese usually, in Maharätti often sounds like é; consequently if this letter -ts before some letters does not sound so euphonical, it is changed into its cognate é; so this -tz does not sound so well before ea, a, e, as before o; therefore before a, ea, e is changed into é. The same is to be said of z and j. This z

is written with a letter, which in Kanarese usually, in Mahratti often, sounds like *j*. If this last reason of harmony does not satisfy, as it does not fully satisfy me, let us keep the rule, without the given reason.

Now I am aware that the above rule is not very suitable, if we do not distinguish the *s* which sounds *ts* or *tz* from the *s* which sounds simply *s*. Up to this I have very seldom made this distinction in writing, and this for the sake of simplicity; but simplicity must not prevail over exactness or be a source of confusion. Consequently in the Dictionary I will try to distinguish these two letters; moreover, as not all words can be put in the Dictionary, chiefly derived words, this rule may throw some light. The following words must be written with *ts* instead of *s*: 1) The derived Adjectives in *-so* (*-tso*). 2) All Adjectives corresponding to the Genitive (see Part II. Ch. II. Art. I. § 2, p. 51)<sup>1)</sup>. 3) All forms of the Verbs ending with a sharp *so*; these are the Participles in *-tso* of the affirmative form, *e. g.* "nid-tso", the Gerundive, the Future of the Negative form, the Infinitive, the Negative Participle in *"-tsonāñ"* and so on; but the Negative Participle formed by adding *so* to the Negative root, of which I will speak in the Syntax, *e. g.* "nidanāñ-so", and the Imperfect Subjunctive are written with a pure *s*. Generally speaking, the sharp *s* is equal to *ts*, a simple, not sharp, *s* is written *s*. Paying attention to the pronunciation, we can distinguish these two *s* very easily. Examples of 1. "kañtālatso,"; of 2. "Devātso"; of 3. "kārtso".

As to Nouns, not so many are written with *ts*:

Therefore we have to distinguish these similar sounds: simple *s* as in "piso", sharp *s* or *ts* (*tz*) as in "Devātso", *č* as in "čar", *tč* as in "kārtči"; and so also *z*, as in "mozo", *j* as in "moji". *Ts*, *tz* and *tč* are written in Kanarese and Mahratti with one letter; yet *tč* is somewhat different from *ts* or *tz*. After these distinctions we may lay down the above

<sup>1)</sup> The Adjectives of this second kind are not entirely distinct from the Adjectives under *s*. 1.

rule more clearly, thus: The words ending in *ts* or *z*, *so*, *zo* in the Nominative Singular, or in the first Person Singular Masculine, change *ts* into *tš*, and *z* into *j*, in the cases in which the termination of the Nominative or of the first Person Singular Masculine is changed. Examples: "motso = shoe", Plural: "motčē"; "mār = beat", Future Participle and Gerundive: "mār-tso, mār-tči, mār-tčēñ"; Future Negative: "mār-tsoñ-nāñ, mār-tčiñ-nāñ", *etc.* Future Negative Participle and Negative Gerundive: "mār-tso-nāñ, mār-tči-nāñ" *etc.*, but "mārināñ-so, mārināñ-si" *etc.* = which cannot be beaten"; and so also "mārisoñ, mārisiñ"; (Imperfect Subjunctive): "khārts = expense"; "khārtči-tāñ = I expend"; "khārtsountso = expending"; (here *ts* is not changed into *tš*, because *o* follows). "Bātso = nephew", "bātčēak = to the nephew".

From these examples it appears that if the termination of the Nominative is changed, and an *o* follows, *ts* or *z* may remain.

If some words have *ts* or *z* followed, not by *o*, but by another vowel in their original form, more frequently they do not change *ts* or *z*. Yet there may be some exceptions against this point, as also there may be some words not changing *ts* or *z*, according to the above rule.

Words ending in a simple *s*, or in a simple *so*, usually do not undergo such a change; now I recollect only "mānis = man", which changes *s* into *š*, *i. e.* into a cerebral *š*. But the reason of this change seems to be quite peculiar to this word; in Kanarese it is written in the Nominative ಮನುಷ್ಯ, viz. with a cerebral *š*<sup>1)</sup>. Very probably there may be some other words changing a simple *s* into *č* or into a cerebral *š*, or into a simple *š*. I have a faint remembrance of such words. Remark that *tš* seems to sound very often like a simple *č* on account of euphony.

<sup>1)</sup> This "š" is used by the Authors of some books printed at the Basel Mission Press, as the sign of a cerebral "š", for which I have no sign pp. 5, 6. (See Chapter IX.)

When a word has the root ending in *s*, then the following *ts* cannot sound distinctly *ts*; and when this *ts* is changed into *č*, the first sibilant *s* cannot remain sibilant according to the rules of euphony; but it is changed into a somewhat thick *s*, similar to the Latin *s* in *assis* (see p. 105. n. 1); *e.g.* “hās= laugh”, “hās-tso (hāssō), hās-tši (hās-či). For this thick *s* I did not put any sign in the Alphabet; this can be done in future time; for the present we may use *š*, because this *š* is the nearest letter to the thick *s*. Moreover a sibilant *s* becomes thick almost naturally before *č*; consequently there is not an urgent necessity to find out a sign for it. Perhaps the above change of *s* into a thick *s* may take place in some other cases. I have indicated the most common case.

As to *o*, we have hinted in the Paradigm that *o* is changed into *e* in the Future and Past Perfect -lolo (see p. 88, n. 2) viz. when *o* of the penultimate syllable is not followed by another *o* in the last syllable. The same change takes place in other words of a similar form. In some other words *o* of the penultimate seems to be changed into *ą*; *e.g.* “assolo, asspli” *etc.* I say “seems”, because it is not so easy to distinguish what kind of vowel is such substituted vowel. Further some change this *o* not in *ą* but into another letter; *e.g.* some say “assollo, assilli, assilleñ”, and “kässolo, kässeli, kässeleñ”. The forms laid down in Part II. seem to be more common and more correct; therefore they should be used in order to have some uniformity and to elevate the language.

As regards *u*, we may say almost the same as of *o*; namely it is changed in some tenses into *ą*, chiefly in the Feminine and Neuter (see Part II. Ch. IV. §§ 2, 3, 4, 5). Moreover it is changed often into *v*, *e.g.* in many Nouns ending in “āuñ”, in Verbs ending in *au* *etc.* (See Part II. Ch. IV. Art. I. § 5, Art. II. § 1 *etc.*)

About *e* I have only to remark the change of this *é* into *è* (see p. 24, n. 4). About this point perhaps some rule may be found later.

About i only one change is here to be remarked. As I write Konkani with Roman characters following the Latin pronunciation, consequently I write, *e.g.* "sobitāi" not "sobitāy = beauty"; but in the oblique cases this last i sounds like y, consequently it should be written also y, although I have not always done it, because by writing, *e.g.* "sobitāi-en", according to the Latin pronunciation we get nearly the same sound as by writing "sobitāyen" (see page 18, *n.* 1). The best way of getting rid of many niceties would be to write Konkani with Kanarese characters.

Ā, corresponding to the Kanarese ॠ, as has been observed in P. I., should be written at the end of all words which do not end in a vowel, if we write according to the Kanarese. But this would not be the case, if we had an Alphabet in which we could have words ending in a pure consonant; because this kind of ॠ is so small in many words that it is not different from the half vowel which is naturally pronounced at the end of a word ending in a consonant, in all languages, which consequently can be omitted; and as I write in the Roman Alphabet, which has no ॠ, hence I do not write it. Yet it is true that in some words this ॠ is somewhat more distinct; in those cases I write, though not always, ॠ. If some consonant is added, to such a word, *e.g.* ts, then this ॠ, written or understood, appears and seems to be changed almost into an ā; *e.g.* "āpuṇāts" from "āpuṇ" or more exactly "āpuṇa". Yet in this point we must make a very fine distinction. I say that if some consonant is added, the ॠ is very often changed into ā, or at least, ॠ is pronounced much more distinctly; sometimes it becomes not ā but ū or perhaps i. Of the change of ॠ into i I do not now recollect any example; but this is a fact that, *e.g.* "livr = book", which is pronounced with a kind of half vowel at the end, becomes "livrütz", and "gurt" also pronounced with ॠ becomes "gurtütz" by adding ts, and so in some other cases. When is the final ॠ changed into ā by the addition of a consonant, and when into u or perhaps i? I have

no general rule; yet it seems that those Nouns which are written by me with a final *u*, more often change *é* (or *u*) into *ü*, and those written by me with *ä*, change it more often into *ä*. Whether this be quite certain or not, the fact is that the Kanarese *é* is pronounced in Konkani words not always in the same way; *e.g.* more commonly *é* of 'väst', is pronounced differently from the *é* of "it=fertility"; the *é* of the first is nearly *u*; the other is scarcely heard, or approaches *a*.

The change or resolution of *é* sometimes into *a*, sometimes into *u*, was one of the reasons why I put down in the Alphabet two signs for the Kanarese *é*; because although I was not well aware of this change, yet I had some suspicion, and I was well aware of the two different sounds of this *é* if used in Konkani. Yet I acknowledge that we could express these two Konkani sounds *ä* and *u* only by one letter, as in the Italian words *oro* and *molto* the *o* has two different sounds, viz. *ò*, *ó*; moreover the difference between *ä* and *u* sometimes cannot be exactly perceived.

Somebody might write my *u* by *ü*; this perhaps could be done; but then the simple rule about accent (P. I. Ch. II.) should be changed and another, if there be any, more complicated should be laid down; because if you write "västu", then the accent is upon the penultimate, and you should establish a rule to know which words have the accent upon the penultimate.

*Ä*, *u* and *u* of the Nominative of some Nouns disappear in the Plural (see p. 24), *ä* and *u* mostly also in the Singular; *e.g.* "dūd-*u*, dūd-an=milk, by milk".

Finally *u* in the Nouns of the 5th Declension is changed into *u* in the Plural. (See p. 37, *note*.)

To this point we may reduce also the omission of some vowels (see page 13.), and the change of *ä* into *ä* (see p. 175).

The cerebral letters *ḍ*, *ḍh*, *ṭ*, *ṭh*, if a vowel follows, are pronounced cerebral, yet keeping the nature of *d* and *t*; but if another dental letter follows, they seem to sound like *r*, not

fully but nearly. Although *ḍ, ḍh etc.* be<sup>1</sup> before dental letters, or be final, some pronounce them almost *r*; and I hear that in Goa usually this *ḍ* is pronounced like *r*.

Finally the rule of assimilation seems to hold good, *i. e.* that for the sake of euphony, if a letter comes together with another of a different kind with which it does not perfectly agree, the first letter changes the following letter into another cognate letter with which it can better agree. But what is this other letter? We might say that cerebral agrees with cerebral, palatal with palatal *etc.* Consequently if two letters of different kind do not agree, the above principle is applied. I say if they do not agree, because in some cases different letters agree very well; practice is required; *e. g.* *l* which is the initial letter of the termination of some tenses, becomes *l*, if preceded by *l*.

Here we may remark also, that the aspirated letters commonly cannot be used, if another consonant, at least of the same kind, follows; the reason is, because the aspiration supposes a kind of half a vowel after the aspirated letter; else it is not possible to pronounce it, but such half vowel is not there, if an aspirated letter is followed by another aspirated, at least of the same kind.

About double letters remark that in some cases it is altogether required to pronounce them; and then I write them; in some cases it is doubtful; then I omit them, because this point requires a long practice. I omit chiefly the double consonant when it would cause some obscurity; *e. g.* "*dīs=day*" can be written, nay must be written, according to the Latin, with one *s*; but if you write in the oblique cases "*dissā*" *etc.* what reason can you give of one *s* added? Especially as people seem to pronounce one *s* and according to the Alphabet laid down in Part I., it renders also one *s* satisfactory enough. Many other things should be said about this point, which for the present must be omitted.

## CHAPTER IX. ON CERTAIN LETTERS

At the end of this Part III., for the sake of convenience, let us make some remarks which properly do not belong to this part. I said in Part I. that I omit some signs which exactness would require. I say a few things here about them.

First, I think that in Konkani there are three or four *a*, or better, that *a* has at least three sounds; the first is *ä*, pronounced approximately as *u* in the English *but*, or as *a* in the Italian word *farò*, passing over *a* very quickly and approaching somewhat to *ó*. The second is *ā* which is about equal to *aa*. The third is *a* (see Part I. Alphabet) which is pronounced as a common Latin *a*, not too long nor too short. Examples: “*kāḍ*” is nearly “*kaad*”, “*mar*” is as in Latin the *a* of *aro*; “*kār*” is like the *a* substituted in some dialects, to the *e* of “*legno* (*lägn*)”. Moreover I remember to have found some words in which *ā* is pronounced slowly, almost *āā*; consequently if we had to express the sounds with as many signs, we should say that there are two *ā* and two *ā*, *v. c.* one *ā* pronounced quickly, one *ā* pronounced slowly, one *ā* pronounced not very slowly, one *ā* pronounced very slowly; *ā* might be called *closed a*, *ā* might be called *open a*, just as I said of *ó* and *ō* which can be moreover *ö* and *õ*. Yet for the sake of simplicity, let us keep only two *a* (*ä*, *ā*) as in Kanarese, Mahrätti and Sanskrit; moreover a common *a* for the common cases; nevertheless *haec meminisse juvabit*.

I have put only one *š*, yet there are some words which have a cerebral *š* *c. g.* “*šēl* = cold”; this *š* corresponds to the Kanarese *ṣ*, whereas the simple *š* corresponds to *ṣ*. We could express such a sound by *ṣ̣*, as we use the dot underneath also for the other cerebral letters; so we simplify these things. Max Müller expresses it with *sh*; in the Tuḷu Grammar and in the Polyglot Vocabulary printed at the Basel Mission Press, I find *š*; in the Mahrätti Grammar *sh*, in the Kanarese



Grammar by Hodson sh, as he uses sh instead of š. Yet I must acknowledge that the cerebral sound of this š is somewhat different from the cerebral sound of the other cerebral letters.

I remember moreover to have heard some words with a kind of very guttural sound expressed by the Kanarese ૐ, which sound can be explained only orally; it is pronounced almost entirely with the throat. It is expressed by Max Müller in his "Sanskrit Grammar", by the Author of the "Student's Manual of the Mahrätti Grammar", by the Author of the "Tulu Grammar" and by the Author of the "Polyglot Vocabulary" printed at the Basel Mission Press in Mangalore, by ñ; in the Kanarese Grammar by gn; yet I must acknowledge that I have heard some words pronounced so guttural that their ñ seems to be remarkably different from ñ of "sing" which is the example given in the Mahrätti Grammar for this ñ. (See p. 18, n. 2.)

Finally another sound is ૑ and ૒, represented in the above mentioned books by ři, ři (but in the Polyglot Vocabulary ř, ř, in the Tulu Grammar by ři, ři); this sound is approximately represented by ři and ři, or better by r with a kind of vowel, which seems to be nearly e or half vowel (see p. 20, n. 2.)

What I write gn (not g-n) is in Kanarese represented by ૓, and in the above quoted Vocabulary by ñ, in the Grammar of Max Müller and in the Mahrätti Grammar by ñ; as for me, I prefer gn, because the Latin gn is pronounced nearly in the same way; because I was compelled to choose ñ as the sign of the nasal n, and because it is, perhaps far easier to distinguish so many different n, if we write gn. (See p. 5.) What I write g-n would be expressed in Kanarese by joining the two consonants ř and ण or ૑. Also by writing jn we would get almost the same sound, as the Konkani j is thinner than the English j.

The reader might have observed that very seldom or never are i, ö, ü used, although put in the Alphabet. The reason is, because, as I said in Part I., I use these signs only when there

is any necessity; but for *ā* very often there is a necessity, not so for *ī*, *ō*, *ū*.

Those who know Kanarese and Mahrāṭṭi might have remarked that for the Kanarese *ṣ* and Mahrāṭṭi *श*, I put two letters (*j*, *z*); the reason is because this letter *ṣ* has two sounds in Konkani; and as I do not know a rule to distinguish the two sounds, so I write two letters. The same must be said of *ṣ*, Mahrāṭṭi *च*, for which I put *ḍ*, *tḍ*, *ts*, *tz*; *ts* and *tz* may be considered as equal; *ḍ* is not so sharp as *tḍ*, yet sometimes it does not differ much from *tḍ*; moreover euphony does not allow us to write *tḍ* in all cases in which *tḍ* should be written; hence you find sometimes *ḍ* instead of *tḍ*; but *ts* or *tz* differ somewhat more from *tḍ* and still more from *s*. The same must be said of *ts*, *i. e.* if euphony requires us to write *s* instead of *ts* contrary to the above rules, I write henceforth *s* not *ts*. Perhaps if we write Konkani with Kanarese letters, we could put some sign, *e. g.* a dot above *ṣ* and *ṣ* to distinguish these sounds; as we could put the Sanskrit and Mahrāṭṭi “*virāma*” to express the absence of any vowel or half-vowel at the end of a word, the “*virāma*” is marked by an oblique line placed at the foot of a consonant (◌̣).

About *f*. Properly speaking, no *f* should occur in Konkani, but only aspirated *p* (*ph*), and really in the villages this *f* does not usually occur; *e. g.* they say “*phoṭ*”, “*phālea*”, not “*foṭ*” “*fālea*”; yet in the town this *f* is used, so let it pass.

About *v*. This letter is very often indistinct, so that it is not easily perceived whether it is *u* or *v*. One of the reasons may be, because the Konkani words beginning with *o* take a kind of *v* or *u* before them, as the words beginning with *e* take *y*. We have a proof of this in the way in which some Natives pronounce Latin: some say, *e. g.* *yelison*, *yergo* instead of *elison* and *ergo*, nay some seem to add this *y* even in the middle; *e. g.* *meyam* instead of *meam*; and some seem to say *vordo* or *uordo* instead of *ordo*. This depends, I think, on the Kanarese pronunciation.

About aspirated letters. Besides the aspirated letters given in the Alphabet some others may occur; *e.g.* *m* of "mèlo" is pronounced somewhat aspirated. What to do in such cases? If we write Konkani with Roman characters, the easiest and most simple plan is to write *h* after that letter, just as with the other aspirated letters; if we write with Kanarese characters, we can use the Kanarese letter *ṣ* joined to the letter which is to be pronounced aspirated. This must be understood if the aspiration belongs to the consonant, *i.e.* if the aspiration must sound between the consonant and the following vowel; if the aspiration must sound after the vowel of the consonant, then in Roman characters we may use *h* as above, in Kanarese characters we should use the medial *ṣ*; here we could not use the above *ṣ*, because *ṣ* is a consonant, whereas that aspiration after a vowel is a vocalized *h*. We have a proof of this in the union of all vowels with *ṣ*, so as to become *ha*, *hi*, *hu*, *he*, *hei*, *ho*, *hou*, which union does not take place with *ṣ*. So, *e.g.* "dūky = pain, sorrow", exactly should be written "dukhy".

There are some Nouns which end in a kind of half-vowel, *e.g.* "jin = life"; this half vowel seems to be changed into *i* in the stem, "jinie"; consequently this would be an example of a new letter different from *ṣ* and *ṣ*, namely it would be *ṣ*; yet it is better and more simple to explain this change by saying that in some Nouns the stem is formed from the Nominative by adding not only one vowel as usually, but two vowels (see p. 16, *n.* 8). The stem, however, is not always formed from the Nominative (see p. 30, *n.* 3).

Here let us remark that by writing *y* instead of *i*, *e.g.* *ya* instead of *ea* or *ia*, we would simplify very much the rules about accentuation of diphthongs. I said (page 7) that many diphthongs have the accent upon the second vowel, many upon the first, or, shorter, no suitable rule has been given. By writing *y* instead of *i*, whenever it is possible, many apparent diphthongs would disappear; consequently their accent would

become known at once. The final diphthongs which usually have the accent upon the first vowel are chiefly *au* or *ao*, *ou*, *eu*, *ei*, *ou* or *oi*. *Ai* commonly has the accent upon *a*, if this is long; *e.g.* "*khāiñ*=something"; upon the 2nd vowel, if *a* is short; *e.g.* "*khāiñ*=where", "*kāiñ*=when". On the contrary *eo*, *ie*, *ui*, *io*, *ea*, *ia* etc. which in Kanarese would not be diphthongs, have the accent upon the last vowel. The terminations *aie*, *ua*, *ie* and the like which occur in some Declensions, have the accent upon the last vowel; *i.e.* the termination has the accent.

Finally we must pay attention not to confound *ā* with *o*; in many words they seem to be very similar; yet exactness does not allow us to change these two similar sounds. In pronouncing *ā* the mouth is more opened and the voice deeper than in pronouncing *ó*. The difference between *ó* and *ā* appears especially when *ā* has the accent; in other cases we would not lose much exactness by pronouncing *ó* instead of *ā*. Europeans must pay attention not to pronounce this *ā*, especially accented *ā*, like the German *ō* or French *eu*; this pronunciation is entirely wrong.

About this *ā* remark further that in the same word it may become *ā*, modifying thereby the meaning; *e.g.* "*isār* or *visār*=forgetfulness", "*isār* or *visār*=forget"; "*kātār*=cut", "*kātār*=be cut" (see p. 175); the same may happen with other vowels.

These things may be settled in future times, as in this first attempt many niceties were to be omitted. If we write Konkani with Kanarese or Mahrātti letters, many things will be settled by themselves, *i.e.* only by writing in a more suitable Alphabet, especially if we prefer the Mahrātti or Sanskrit; because with Kanarese something would remain still doubtful, *e.g.* the final *ś* which cannot be omitted in Kanarese, if no vowel is there, and which must be often omitted in Konkani, unless we introduce some new signs to modify the Kanarese letters and make them suitable to Konkani.

## PART IV. SYNTAX

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### CHAPTER I. AGREEMENT OR CONCORD

For the reader, for whom I write, many particular rules are not required, for they are the same as in our languages. Between the different parts of speech there must be concord in Gender, Number and Case.

This rule contains a great many particular cases. But the following restrictions are to be made:

1. If a word is to agree with many others of different Genders, that word is put in the Neuter Gender; yet sometimes it might agree with the nearest one, at least in Gender, and often also in Number. So if an Adjective has reference to men and women, it is put in the Neuter Gender. Nay, this happens not only with Adjectives, but sometimes also with Substantives; *e.g.* "mänis = man". If it is used for a man and a woman, as in the example: "the first men were Adam and Eve", "monis" becomes Neuter and is declined according to the Neuter of the 2nd Declension; whereas absolutely it is Masculine and follows the Masculine form of the 2nd Declension; so also "gärtso = domestic" *etc.* The same rule holds for the Verbs; *e.g.* "tiñ geliñ = they went", speaking of a man and of a woman.

2. The Participle and some tenses of Transitive Verbs have quite a peculiar concord, which will be explained later on. For the present read page 118, *n.* 6, and consider that if a Verb has no subject or the subject is a sentence, the Neuter Gender of the Verb is used.

3. It has been mentioned already that speaking (*a*) to or (*b*) about a respectable person, chiefly Priests, the Plural is

used, viz. the Verb is put in the Plural, in the 2nd Person in the (a) case, in the 3rd in the (b) case; in the Masculine Gender, if the person is a man; in the Neuter, if a woman. Yet this rule is not always observed, so that the rule expresses rather what is allowed to do (to use the Plural) than what is commanded to do. Especially the part of the rule about women is not certain; doubtless I heard some examples according to the above rule; for this reason I have put the observation 4th (page 72); yet I heard also many examples contrary to it. Consequently the part of the rule to use the Plural when we speak *to* a woman of high rank, is certain; the part of the rule to use the Plural when we speak *about* a respectable woman and even in the Neuter Gender, is uncertain; and, *omnibus consideratis*, it seems safer to use the Singular. Not only the Verb, but also the Adjective and the Pronoun which have reference to a respectable person seem to be put in the Plural

4. The Nouns of the 1st Declension ending in a, not used in the Plural, require the Verb in the Plural, if the meaning is Plural (at least I have found some examples according to this rule; I cannot ascertain whether this is the common case).<sup>1)</sup> But the Adjective in such a case may remain in the Singular; e. g. "souñsārāñi čintna yetāt".

5. A Noun in apposition agrees with its name; e. g. "the town of Mangalore = koḍyāl šār". Here read the note page 39, to which we may add that if a Substantive (especially or only Proper Noun) is followed by a title or by a similar word, the first Substantive either is not declined or put only in the Original; e. g. "Dāvid-rāyān = by king David". (See also page 16, n. 9.)

<sup>1)</sup> I heard sometimes Feminine Nouns of the 1st Declension having the Verb in the Neuter Plural, e. g. "monlāññ vāñ čintna čintloñnt = bad thoughts have been thought by men". I cannot tell whether it was a mistake or not.

6. If an Adjective of three terminations is a predicate, as in the example "God makes us good", or if an Adjective takes the place of the Genitive in the Compound Verbs, it is left in the Nominative, Singular or Plural, according to the Number of its Substantive; *e.g.* "Deu amkāñ pātkāntlesodeitā = God delivers us from sins"; "Deu amkāñ bore kārtā = God makes us good"; "peleāso mōg kār = love thy neighbour". The same happens sometimes with Substantives, viz. if they are used as predicate or as indirect object of a Transitive Verb, they are placed in the Nominative: "tūñ tukā kōṇ montai = thou whom doest say?" Moreover, if an Adjective in Nominative Case, corresponding to the Genitive (see Part II. Chap. II. Art. 2), has another Adjective before itself, this preceding Adjective is put in the oblique case Masculine or Feminine or Neuter, Singular or Plural, according to the Gender and Number which the Genitive converted into Adjective had before being changed into an Adjective; *e.g.* "boreañ monšāñči sóvói = the custom of good men"; "yēka borea monšāñči sóvói = the custom of a good man"; "yēka tarāñči nessoṇ = dress of one kind". The same rule is observed, if two Genitives are changed into Adjectives; the subordinate Genitive is not put in the Nominative; *e.g.* "the name of this boy's father = yea burgāñēā bāpāñēñ nāññ". This rule seems to hold good for all kinds of declinable Adjectives.

7. The Adjectives or Pronouns "kāssō, tāssō *etc.* must also agree with their Substantive; although in English we have an Adverb, *e.g.* "how do you do = kāssō assāi?" But what is this Substantive with which they must agree? Sometimes it is difficult to know it. This rule may make easier this point; translate the English sentence into Latin using *qualis* for "how" and see which word is qualified by this *qualis*; that is the word with which "kāssō" must agree; *e.g.* "how did you succeed in that affair? = tukā teñ kām kāsseñ zālōñ, *lit.* what did that affair turn out?" "How did God create the world? = Devāñ kāssō souñsār rātzlo?"

8. The Adjectives in *-ntlo* (see p. 84) agree regularly with their Substantive, if they are used as attribute; *e. g.* "the men of the world = *sauñsārāntle monis*"; "by the men of the world = *sauñsārāntleañ monšāniā*"; but if they are used in some other way, it does not appear with which word they should agree; then they are put in the Instrumental of the Singular; *e. g.* "who among you has ever suffered such a pain as our Lord Jesus Christ? = *tumčer bitārleān kōpeñ Sōmia Jezu Kristā bārits tassālo kāšt soslā?*" The same may happen with other Adjectives, chiefly with Adjectives derived from Postpositions or Adverbs. Generally speaking it seems that such Adjectives, if their agreement is not evident, are put in the Instrumental Singular; *e. g.* "mukhāveleān vōtz = go before"; yet here too, cases occur in which these Adjectives agree with a Noun with which, it seems, they should not agree; *e. g.* "God separated the waters above the sky from the waters under the sky = *Dēvān moḷabā voir assāliñ udkāñ moḷabā khāl assāliñ udkāntliñ vingāḍ keleānt*". Here we could use also the Instrumental.

9. If an Adjective is used as a Predicate in a Participial sentence contracted from a Relative sentence in which it was used as a Predicate in the Nominative or Accusative, this case is kept also in the contracted sentence although, perhaps the Noun with which it should agree be not in the Nominative; *e. g.* "honour Our Lord, exposed on the Altar = *Altārir ukto kārñ dovōrleleā Sōmiāk māñ diā*". We might perhaps generalize the rule by saying that in such sentences the Adjective is left in the case in which it was in the full sentence.

I explain by two examples, in order to be shorter and clearer what I mean to say by Predicate and Attribute. "God is good; God makes us happy in heaven" *etc.*; here the Adjective is Predicate; "the good God" "the happy man"; here the Adjective is Attribute.

10. Sometimes the Adjective agrees with its Noun not grammatically, but according to the meaning; *e. g.* "innovator" can be translated by "*nove māriādegār*"; here we should



say grammatically "novo măriădegăr"; but this Noun "măriădegăr", derived from "mariăd=habit, custom", means a man making customs; in order to get the meaning of "innovator", we must add "of new things"; hence, omitting thing, we get "nove" in the oblique case; exactly we should say "noveaň". In the same we may explain "dispođte vordı=journalist". If we say "dispođte vordı", the meaning would be "daily man of news", whereas the meaning requires "man of daily news". Not all speak so; yet this mode seems to be more correct and used by more learned men.

11. The Adverbs formed with an Adverbial Declinable Adjective joined to the Gerund in -un (see p. 176), either may be declined and follow the general rule of concord (as far as regards the Adjective united with the Gerund), or may be not declined, *ad libitum*; e. g. "behave yourself well = boro kărň tsăl, or boroň kărň tsăl".

The Adverbs in -eň (Neuter of the Adjective) may be declined, or not declined *ad libitum*; e. g. "to boro vătstă, or to boroň vătstă = he reads well".

12. If the subject of the sentence is 3rd Person Plural of Neuter Gender, the Verb may be put in the Singular; e. g. "tăneň apliň pătkaň sănglaň=he has confessed his sins". Nay, sometimes the Singular of the Verb is used, although the subject (real, though perhaps not grammatical subject) is Masculino; e. g. "ăuveň poise kaneilăň=I have taken money". Very probably this second manner is a mistake: the first manner is not certain.

13. We must remark that in Konkani some words are considered as connected which in Latin and English would not agree (see below about Adjectives); consequently those words must follow the rule of concord; e. g. "dusreăntso răg=anger of others"; whereas we would say "anger against others". This point cannot be taught by rules: practice is required. Further some words may have a double relation, i. e. to two or more words of different Genders etc.; then often it is

allowed to choose among those words as terms of agreement, that which we like whether it be the nearest one or not. So also the Absolute Infinitive in some cases may agree either with the word governing it or with its object; *e.g.* "niċeu dosmānkai dorċi saitānātso"; or some say also: "niċeu dosmānkai dortso saitānātso". The first expression is better.

14. Finally we must pay attention to those Adjectives which correspond to the Latin indeclinable *quantum*, *minus*, and the like, as "uṇo, titlo, kedo, tedo"; but in Konkani are declinable, and if joined to another Adjective, they agree with it; *e.g.* "kedi voḍli = how big?" (Feminine), in Latin *quam magna*, "uṇi aḷapāċi = less admirable"; "tedo boro = so good" *etc.*

Many other things should be said about this point; but, in order not to overwhelm the mind and not to make this chapter too difficult, I will speak of them in other places, as they occur.

### Exercises

Bāpai, āuoi, boiṇi, bāu, sākāt bāir-geleānt. Kōṇ gāra rāunk-nāñ. Mozo mām ani moji māvoḷḷa bhou borin: tñ makā sārginċi vāṭ sikoitāt. Poiñ monṣāñ Ādāuñ ani Yēv, tñ sāmestañ monṣāntso ārāmb<sup>1)</sup> (*origin*). Sāibānu, moja gārā yeun, takā bessāñ diā. Pādri khāñ<sup>2)</sup> geleāt? Takā āpoun āḍ (*call him*). Sāibiṇ Agatha durbāleānk tovoḷ tovoḷ (*from time to time*) ismāl ditā<sup>3)</sup>. Sāibiṇ Rejin gārā āiligi? Yedoḷ pāriānt yeunknāñ, atāñ yeteli. Amiñ rāsārkārċea veḷār, sār bār pāuṭi sāuñsārāċi ċintnā yetāt; amiñ teo bāir-gālizāi. Ritan pātān Kadra pātān prās voḍleñ. Thāñ kitlo lók astit? Āuñ sārkeñ neṇāñ: moje ālōċeni pārmāṇe tsāḍ-uṇeñ ponās hazār lók assāt (*may be*). Āuoi bāpānu, tumċea burgeānk

<sup>1)</sup> In Kanarese they say ಎರಂಬ viz. "ārāmbha", yet the Konkani Christians seem to pronounce "ārāmb"; this remark holds good for some other words.

<sup>2)</sup> "Agatha" in Konkani should be "Agdā"; but as "sāibiṇ" is not commonly used for Native ladies, it is better to keep the Latin word *Agatha*.

bore kārā; kiteāk moleār tumiñ tanče višiānt lek dīzāi. Burgeā, boro tzāl ani āuoi bāpāk mān dī; yea vorviñ tukā kurpā ani suk melteleñ. Yea gārācea dhāniātso išt kāl melo: teā pasun dhāni āz gārā nāñ; to mornāk gelo.

## CHAPTER II. USE OF EACH PART OF SPEECH

### Art. I. Nouns

#### A. General Observations

The Nouns, except the names of common things, are rather seldom used in Konkani, particularly Abstract Nouns. Though there are some Abstract Nouns, and Verbal Nouns also, yet, except in a few cases, it is better to avoid those Nouns and change the sentence so as to get a finite Mood of the Verb. I say "finite Mood", because Verbal Nouns are the same as the Infinitive of the Verb in the Neuter Gender. The Tense of finite Mood, which may be substituted, is, very often, the Conditional in -leār (see Conjugation); *e. g.* "learning is useful": though we might say: "sikčeñ upkārāk poḍtā", yet it is better to say: "sikleār = if you learn". The Conditional is, we may say, the favourite Tense in Konkani; for, it is like a panacea to supply the pretended poverty of this language. For this reason too, I do not put down in the Dictionary all Verbal Nouns. What I say must be understood of the common and vulgar language, not of the high and cultivated language or rather of the language to be cultivated; because there is no cultivated language.

After these general considerations let us say something in particular about the more difficult Nouns.

The fundamental difficulty regarding the use of the Nouns, may be this, *viz.* many Nouns do not exist in Konkani. How to express, *e. g.* *hypostasis*, *hyphen*, *hydrostatics*, *hypothesis*, *abstraction*?

To this difficulty I answer: look in the Dictionary and you will find the translation, without circumlocution, of the above and other similar words, although such words cannot be popular, as they are not popular even in our cultivated languages.

The second difficulty is about the use of Abstract Nouns. We have already seen (Part III. Chapter V.) that Abstract Nouns are formed chiefly by the terminations -poṇ and -kai or -ai. This kind of Abstract Nouns is usually rightly employed, and the greatest part of them are of this kind; yet there are also some primitive Abstract Nouns; *e. g.* "kārt = improvement, especially material"; "guṇ = improvement, especially immaterial."

The third difficulty is about Verbal Nouns corresponding to the Latin Nouns ending in *-tio* or in a similar termination. The easiest way of getting rid of this difficulty would be to use the Infinitive of the Verb which is at the same time a Verbal Noun; yet this is not elegant and according to the nature of Konkani. Another way would be to change the Verbal Noun into a Verb; and though this is not against the nature of Konkani, it is too low, at least often. Yet sometimes this way may be well employed. The third and best way is to use the termination given in Part III. Chapter V. The more common termination is -neñ; yet the termination -ap is not so rare, the other terminations given *l. c.* are rather rare, at least for real Verbal Nouns.

The fourth difficulty is found in the Nouns which end in *-ility* or in a similar termination. The way of translating these Nouns is to add "-sārkeñ" (*v. l. c.*). This "sārkeñ" means *equality*, hence, *e. g.* "vāṇṭi-sārkeñ" means "a thing which is equal to parts or a thing which *in potentia* is equal to its parts". This is the only or, at least, the chief termination, as far as I remember, by which we can form this kind of Nouns. This mode although very philosophical, more perhaps than the Latin, English, German, French, Italian

modes, is not popular. The negative form of this kind of Nouns is somewhat difficult; I speak of it here below.

The fifth, quite a peculiar difficulty, is about some Negative Nouns. You find many of these Nouns in the Dictionary under *Im-*. First remark that common people often change the sentence into the Negative, *i. e.* instead of making the Noun Negative they make the Verb Negative; *e. g.* instead of saying “*āmoraṇ* = immortality”, they say “*ātmo morānāṇ*”. This popular mode may be employed with advantage in some cases in which the Negative Noun would not sound well; yet generally speaking the best mode is to use the Negative form of the Noun, as has been explained in Part III. Chapt. IV. Among those terminations, the most common is “-*nāṇ*” prefixed to the Noun. The termination -*āṇ*, or sometimes only *ā*, occurs also. But the other terminations are not frequent. Besides the terminations given *l. c.* there are some others, such as “-*be-*”; *e. g.* “*ābru* = character”, “*beābru* = want of character”; “-*ād-* = against”, *e. g.* “*ālōchen* = judgment”, “*ādālōchen* = a judgment against . . .”; “*čintna* = thought”, “*ādčintna* = against thought (distraction)”; “-*nāstanāṇ* = *lit.* not being”, *e. g.* “*kāraṇ-nāstanāṇ* = no cause (unreasonably)”; as the reader sees, some of these modes are not simply negative, but rather contrary. Compare this with the *Propositiones contradictoriae* and *contrariae* of the philosophers.

The Nouns in “-*sārkeṇ*” may be made Negative in many forms; the first is to prefix “-*nāṇ*”, *e. g.* “*nāṇ-vāṇṭi-sārkeṇ*”. The second is to insert “-*nāṇ*” in the middle before “*sārkeṇ*”; *e. g.* “*sika-sārkeṇ* = docility”; “*sikanāṇ-sārkeṇ*” or “*nāṇ-sikā-sārkeṇ* = indocility”. Not only the Nouns in “-*sārkeṇ*” but also some other words may be made negative in many ways, as some Nouns are derived from the primitive form in many ways.

In Konkani we must remark the use of Nouns compounded with two or more Nouns, one of which is accompanied by some Postpositions, or at least not put in the Original Case, as it should be, according to the general rule; *e. g.* “*angār-poḍneṇ*

= inroad, assault". The reason is, because the Verbal sentence is "angār poḍ=*lit.* fall on body"; hence the Noun is used keeping the original form; else the meaning would not be the same.

In Latin and in some other languages different words must be used for the fruit and for the tree bearing the fruit; so *malum, malus, pirum, pirus*. In Konkani usually the same word may express both fruit and tree, *e. g.* "limbo, nāring", although we may add the word "rūk = tree" to express more distinctly the tree, *e. g.* "limbeātso rūk", if from the context the meaning is not clear. Yet there are some Nouns which are used only for fruits, and some only for trees; *e. g.* "nārl = cocoanut", "mād = cocoanut-tree (palm-tree)"; "keleā = plantain; "keḷambo = plantain-tree" *etc.*

## B. Cases.

### § 1. Nominative.

Omitting things well known to those who have some knowledge of Grammar, as I always suppose those to be for whom I write, I make these few remarks about the Nominative.

1. The Nominative is used when a Noun is used as an explanation of another word; *e. g.* "he has been appointed Governor *or* as Governor = takā ādhipāti nemsilā"; "Jacob took Rebecca as his wife = Jākobān Rebekāk āpli āstri moṇ kāṇeileā". In these examples the first direct object is put in the Accusative, the 2nd object, indirect and explanatory, is put in the Nominative with "moṇ", which "moṇ" will be explained later on.

2. The Nominative is used, instead of the Accusative *a)* with inanimate objects (see pp. 12. 19); *b)* sometimes also with animate objects, chiefly if they are Proper Nouns. This second case is rather an exception than a rule, whereas the first is ordinary. "Deu = God" is often put in the Nominative,

when it should be put in the Accusative; *e.g.* "Deu kãpej-tãñ=I receive God (H. Communion)".

3. In Verbs having in some Tenses passive meaning, the word which in Latin would be put (in Passive Verbs) in the Nominative, is put sometimes in the Accusative, as I explain later on.

### Exercise

Rãpien N. Sãibãk mēlnitidār nemsilã. Somia Jezu Kristãn Sant Pedruk Apostolãnçeñ mostãk kãrn dovorlã. Burgeãnu, vãit burgeãnk išt vintzun kãdnakãt; kiteãk moļeãr tanče vorviñ tumiñ pãd zãšãt. Deu ãple kurpen amkãñ ãple išt kãrtã ani sãrginče dãiji. Frask yea dãkþea burgeãk aplo posko pūt kãrtã. Sãmestañ monšãnk tuzo sezãri moþ čint (*consider all men as your neighbour*), ani sãmestãnk kumok dī; tukã sãrgãr tzãd inãm meļteleñ.

### § 2. Dative

About this Case as also about other Cases there may be different opinions; for somebody might perhaps say that what I call Nominative is not Nominative, but Accusative, as in Latin *bellum*; or again that in the example: "bãpãk ãpoi=call the father", the Dative "bãpãk" is used instead of the Accusative; but all these are questions *de verbis*.

Now I see that the Author of the Mahrãtī Grammar really calls Dative what I call Accusative. I have said that the Accusative is equal to the Nominative in inanimate objects, equal to the Dative in animate objects. He says on the contrary that animate objects are put in the Dative. The final conclusion is the same in both ways; yet I prefer the first manner; because thereby the things seem to be more simple, and because the first manner seems to be more satisfactory to the mind; at all events in *dubīs libertas*.

The Dative is used 1) to show purpose or aim; *e.g.* "kiteãk ãiloī?=to what (why) did you come?" "javañãk ãiloñ=I came for dinner". The second form of the Infinitive in -unčeãk is just this Dative, formed from the Nominative -untso; *e.g.* "to boreunčeãk ãilo=he came to write". Instead of it we might use also the Original with "pasun"; *e.g.* "fãrikpoñãk, or fãrikpoña pasun=for reparation".

2. It is used with many Verbs, with which the use of the Dative is quite natural; yet in our languages we have a different construction. So, as there is no word meaning exactly "have" in Konkani, the Dative is used as in Latin *mihi liber est* = *makā yēk pustak assā*. About this Dative it must be observed that, if the thing possessed, is such a thing of which instead of "I have. . . ." we could not say: *apud me est*, then the Dative is used; if we could say *apud me est*, then very often the Original with "*kāḍe or lagiñ*" is used. Hence we can say: "*makā yēk gār assā = mihi est domus*"; on the contrary "*moje kāḍe yēk pustak assā = apud me (mihi) est liber*", or "*moje lagiñ yēk pustak assā*".

3. In some Konkani phrases; *e. g.* "*dotorn makā yetā = I know the Catechism, lit. to me the Catechism comes*"; "*makā ugdās yēñāñ = I cannot remember, lit. remembrance does not come to me*" *etc.*

4. To show motion to a place, the Dative may be used, though the 1st Locative is also used; *e. g.* "*Igārjek vetāñ = I go to the Church*" or "*Igārjent vetāñ*". In the meaning there may be a little difference between Dative and Locative. Some Proper Names are used without any change, to show motion; *e. g.* "*āuñ Jeppu vetāñ = I go to Jeppoo* (see above Declension of Proper Nouns.)

5. To show advantage or disadvantage two Datives are used, as in Latin "*hoc tibi commodo est = yeñ tukā upkārāk poḍtā, lit. it falls to thee to benefit*".

6. To show for whom a thing is done, and the like, the Dative is used; *e. g.* "*this has been done for me = yeñ makā zāleñ*", *etc.* This case might be reduced to the preceding.

7. To show time in answering the question: "how many times a day, a week, a year?" the words day, week *etc.* are put in the Dative; *e. g.* "*voršāk yēk pāñṭi puṇ Bombai vetāñ = at least once a year I go to Bombay*"; in these cases it might be used also in the Original with "*modeñ = in the middle, during*"; but this is not so exact.



8. To say: "I give something to . ." the Dative may be used; yet very often the Original with "kăde or lagiñ" is used just as I said in the second case.

9. The Dative seems to be used also with the Verb "mon, = say", if it has the meaning of "call", namely "call by name". The thing which is called by name is put in the Dative, the name itself in the Accusative; e. g. "tumiñ yea fatrăk kiteñ mhoñtăt? = how do you call this stone?" and the same in similar sentences.

10. Price is frequently expressed by the Dative, provided the Verb allows it; e. g. "vo sāmān kitleaņ Rupoiănk kăngelai = for how many Rupees did you take (or buy) this article?" But if you use "pođtă = falls", or "lăgtă = is applied", you must use not the Dative, but the Nominative, because the meaning of the Verb does not allow the use of the Dative. So, "takă dhă Rupoi lăgle = it cost ten Rupees", or "takă dhă Rupoi pođle". With these two last Verbs, the thing itself should be put in the Dative; for, translating literally, in our languages too, the Dative of the thing and the Nominative of the price would be used, "to it ten Rupees fell or have been applied".

11. The Verbs meaning "to speak, to say" and the like, may be used with the Dative of the person to whom we speak; yet very often the Original is also used with "lagiñ" or "kăde"; e. g. "ăuñ tumče lăgiñ uleităñ = I speak to you", "mestri burgeaņ kăde vitzărtă = the master questions the boys".

12. Sometimes Dative is used to show place as in the sentence: "tîn disăče vățek gelo = *lit.* he went to a way of three days, he walked three days".

13. Finally, we may perhaps call Dative that which (p. 19) has been called Accusative, e. g. "rukăk măr = beat to the tree", and similar examples; yet this may be explained also in some other way. (See *ibid.*)

### Exercise

Devān amkāñ kiteāk rātzleāt? Takā voļkunčeāk (*or* voļkunk) ani meleā uprānt sārginčeñ suk bogunčeāk (*or* bogunk). Somia Jezu Kristāčea kālzāk ākmān kelleā pasun fārikpoņ diunčeāk amiñ kiteñ kārīzāi? Amiñ disā modeñ sābār pāuṭi tačentz kālīz ani tačea kālzāče segun takā beṭāizāi, sārṣu vāstu thāiñ tače kušie pārmāne tzālāzāi ani amčeñ kirkoli kalīz takā dīzāi: tovoļ amkāñ tačeñ āšīrvād meṭteleñ ani bhou vegiñ amiñ segunā thāiñ (*in virtue*) sompūrṇ zateleāuñ; mukhiāzāun tači tzād ājāpāči sālgī meṭteli (*familiaritas stupenda nimis invenietur*). Kālikuṭāk votzunk kitliñ uorañ lagtit? Pāivāṭen tzālleār, sābār dīs zāi; āgbōṭin sumār dōn dīs zāi. Ani Bombāi votzunk kitleñ zāi? Sumār čār dīs. Kōṇāk yēñ vāstur kelāiñ? Makātz. Pātak ātmeāk ani kuḍik lukšānāk poḍtā. Koṭeponāče mānis, sāngtā povitṛṇ pustāk, ārdejiṇient mortele. Disāk kitle pāuṭi ami Dēvātso āṭou kārīzāi? Tanktā titleñ (*as much as you can*). Dēvāk meṭon ātme gāḍie gāḍien apleñ kālīz Dēvāk beṭaitāt, ani yea sauñ-sārānt astānāñi, sārgār tančeñ mon assā. Burgeā, moje kāḍe (*or* makā) tujeñ kālīz dī: asseñ ulcitā Somi Jezu Krist. Pedru mamā, yea rukāk tumče bašen kiteñ moṇtāt? Akāgi? Amiñ voḍātso ruk moṇtāuñ. Ani teā rukāk kiteñ moṇtāt? Sāibānu, makā gottunāñ (*I do not know*). Yeñ bhou sobit pustak: takā kitle Rupoi lagleāt? Yeñ bhou mārūg pustak; sumār pānz Rupoi poḍleāt takā. Tasseñ asleār, makā kuši nāñ yeñ pustak molāk kāṇeunk.

### § 3. Accusative

First of all, as the Accusative is very often (especially in animate objects) equal to the Dative, sometimes (especially in inanimate objects) to the Nominative, we require some rule to know when the same form is a sign of one case and when of another. This principle may be laid down: According to the philosophy of the grammar, Accusative indicates the direct object of the action expressed by the Verb (from *accu-*

sare); the Dative denotes the indirect object of the action of the Verb, or the object *cui accidit*, or to whom really or metaphorically the action of the Verb (which directly aims at the word put in the Accusative) is indirectly given (from *dare*); e.g. "God has given His Son to the world"; *Son* denotes the direct object of *has given*; *to the world* denotes the thing *cui accidit* or *cui datur*, to which is given the direct object of *has given*. Of course I do not speak of any kind of Accusative and Dative, but of that Accusative and of that Dative which are *simpliciter* and, I may say  $\kappa\alpha\tau'\acute{\epsilon}\xi\omicron\chi\eta\nu$ , Accusative and Dative. Hence I do not consider here the Accusative and Dative governed by Postpositions *etc.* Moreover this fundamental principle may be somewhat modified according to the nature of the different languages, e.g. in English we say "I study the Latin Grammar", whereas in Latin they say "*Studeo Grammaticae Latinae.*"

Hence we may draw a corollary, *i.e.* that it is more agreeing to the above principle to say, "Accusative of animate objects has a termination equal to the termination of the Dative," than to say "animate objects are put in the Dative, although they are the direct object of the Verb". For this reason I said (p. 206) that the first manner is more satisfactory to the mind.

After these preliminary remarks, let us see when the Accusative is used. This case is used

1. In all cases in which the direct object of the action of the Verb is denoted, unless there be some peculiar exception. This first point is the same as in other languages; consequently it does not require further explanation. This first point includes, we may say, all ordinary cases in which the Accusative is to be used.

2. According to the above principle we should also consider as Accusative the two first cases considered on p. 205 as Nominative; because although their form is equal to the Nominative, yet the meaning does not allow us to call them Nominative.

3. To express time in answering the question how long; *e.g.* "the war lasted three years=*zuz tīn vorsāñ urleñ*".

4. To express space or measure to the question "how high", "how broad"; *e.g.* "this field is twenty feet long=*vo gādo vīs fuṭi lāmb*".

### Exercise

Burgeā, kiteāk āz titlo toḍou kārn ailāi? Bāpā, āz iskul<sup>1)</sup> sade tīn uorañ urlāñ. Phoṭ mārtai; keḷḷuloi. Niñ, bābā: āuñ phoṭ mārināñ, mēstri kāḍe vitzārā. Vāgo rāu, nakāzallē sāngnakā: phoṭ tuja toṇḍār distā. Antoni, makā yēk pōṭ zāi. Sāibānu, kedi vōḍ lāmbāi, ani rūndai? Tīn vāri lāmb ani dēḍ vār rūnd. Kālḷeñ, Sāibānu; poise diā, foḷiñ, kiḷc ani yer sāmān āḍunk. Fāḍpoši vāur kārnakā; sārkeñ kārināñzaleār, āuñ tukā sambal kāiñ disonāñ. Zāit, Sāibānu; Anton kedintz fāḍpoši vāur kārināñ. Foḷiñ aḍleānt, puṇ tanōi lāmbai pāvānāñ; ani sā Rupoi diā, kuši asleār. Ah, lutḱeā, tūñ naḍi kārtai, dillo duḍu tzāḍ zatā.

### § 4. Instrumental<sup>2)</sup>

This case is used:

1. To show the *agent* in the tenses of passive meaning (or of passive construction) of the Transitive Verbs (see below those tenses); *e.g.* "Devān amkāñ rātzleāt=God has created us"; "Burgeān taṇṭe keleāt = the boy has done mischief".

2. In some tenses of the Neuter Verbs (see those tenses below); *e.g.* "āuveñ votzazāi=I must go", "āuveñ votzunk gārṣ assā,=*lit.* by me to go is required; in Latin=*a me iri necessitas est*"; "tāṇeñ votzayet=he may go".

<sup>1)</sup> The Konkani word would be "vidyā-sāl" or "vidyā-śāl", used also in Marhatti; "iskul" is entirely foreign and not a good word. I use for the present this and also some other foreign words only because they are often used; but they are a corruption of the language.

<sup>2)</sup> For the sake of convenience, I speak in this paragraph not exclusively of Nouns, but also of other parts of speech. This remark must be applied to other paragraphs too.

3. To express cause or instrument; *e.g.* "to takā tālvārin mārta=he kills him with the sword", "to monis ariče piđen melo=that man died of palsy".

4. To express the material out of which a thing is made, although in this case the Adjective may also be used; *e.g.* "Dēvān amči kuḍ mātien keleā=God made our body out of earth".

5. To express manner; *e.g.* "mānān ulei=speak reverently", "mānān kānge=receive with honour".

6. To express direction; *e.g.* "to tēpeñ gelo=he went in that direction", "to yepeñ gelo=he went in this direction"; (these two words "tēpeñ, yepeñ" are irregular Instrumentals); "tea margān gelo=he went through that way". In this case sometimes the 2nd Locative or the Dative are used; *e.g.* "Bāḍgāk=at the North", we may say also "Bāḍgān".

7. To express the relation through a place; *e.g.* "go through the town". Yet here we must use the Instrumental, not of the Substantive, but of the derived Adjective in -lo or in -tso. With the Substantives usually the Adjective in -ntlo is employed, with the Adverbs sometimes the derived Adjective in -lo is used, sometimes the derived Adjective in -tso. The Pronouns of the 3rd Person (to, o) have an irregular Instrumental to express going through a place (see above para. 6). Examples for all these cases: "to šerāntleān gelo=he passed through the town"; "rāy angāčeān vetā=the king goes through here"; "to mukhāvelcān vetā=he goes before (*i.e.* through a place which is before)"; "poisleān vetā=goes through a distant place"; "tāntleān votz=go through that place", "āntleān votz=go through here" *etc.*; "tēpeñ, yepeñ votz=go through that, this (place)". See about the Adjective in -ntlo, p. 54.

As regards Adverbs, when is the derived Adjective in -lo to be used, when the derived Adjective in -tso? Some Adverbs have the corresponding Adjective in -tso, some in -lo; hence if the Adverb has the Adjective in -tso, this Adjective is to be used; if the Adverb has the Adjective in -lo, this second

Adjective is to be used. Very seldom or never an Adverb has two different corresponding Adjectives, *i. e.* in *-tso* and *-lo*. In the Chapter V. Part II. the derived Adjectives are given; the Adjectives in *-lo* are more frequent: I mean to say Adjectives derived from Adverbs of place.

With the Substantives, we might use, I think, also the pure Instrumental; *e. g.* "šerān" instead of "šerāntleān", although perhaps not so correctly. I think also that as to Adverbs, the rule given here should be observed also to express direction put under para. 6; *e. g.* "paṭleān votz = go behind."

8. The Instrumental is used also to express how much one thing is superior to another; *e. g.* "yeñ lugaṭ tea lugaṭ prās tīn vāriniñ lāmb = this cloth is three yards longer than that cloth." In this case we might use also the Dative or, still better, the Accusative.

9. If a Verb is in the Negative Necessary Mood with "nozo", then the *agent* or the person to whom something is impossible, must be put not in the pure Instrumental, but in the Instrumental of the derived Adjective in *-tso*; *e. g.* "bāvācān nozo = it is impossible to the brother"; "mojeān (*or* mojāñ) nozo = it is impossible to me".

This and the form under para. 7 are the forms of which I spoke in Part II. Ch. III. § 1. Observations 8, 9.

There are some Adverbs which express direction by themselves; *e. g.* "thāiñ = thither". These Adverbs may be used without any change, although we might also say "tāntleān" instead of "thāiñ"

### Exercise

Moja Dēvā, āuveñ sārgācēr ani tuje mukār pātak kelāñ, bógós, Somia; tuzo pūt moṇunk makā fāvo niñ. Pāṭie, Devān tujeñ pātak bogšilāñ; yea mukār pātak sukoi. Moñsān kiteñ kārizāi sompūrṇ zāunk? Sāmest vāstu ikun, Jezu Kristātso paṭlāu kārizāi. Tumiñ sāngā-nakāt; amōcān nozo; kiteāgai moṭeār, Devān amkañ ādhār dileār, sākāt vāstu tanṭāt. Sā-

krān rāvāzāigi? Tāneņ votzayet, tačeņ kām zāleņ. Naiņt<sup>1)</sup> sisār assā; ani lokāk vāit kārtā; kiteāk tumiņ tikā bānduken mārīnānt? Bietūtgi? Phālea aitārā amčeņ mostak yetolo,<sup>2)</sup> amiņ takā mārān kāpeizāi. Sipoian Somia Jezu Kristāči kādvāl tālvārin papsilā, tantleņ rāgat ani udāk bair sārīlā. Burgo kāinče piđen melo? Tāpān. Khāinče dikān Goyiā assā? Goyiā Koḍiālā bādḡān assā. Koḍiālboilāk votzunk yeā mārḡān (*or* mārḡār) votzāyetgi? Teņeņ votzāyet, yeņeņ votzāyet; dōni Koḍiālboilāk vortāt. Bombāi votzunk Goyāntleānt votzazāigi? Niņ, āgboṭin niṭ Bombāi pāvayēt. Ratnāčea Tāsildārātso sambaḷ kitīleān Rupoiāniņ Kadrāčea Tāsildārāčea sambaḷā vorn tsād assā moņ āuņ sārkeņ nēṇān.

### § 5. First Locative

Usually the Grammarians of Indian languages do not distinguish between 1st and 2nd Locative; yet I was obliged, for the sake of distinction, to distinguish them, 1) because the termination is different, as every one knows, 2) because the meaning is different. As to the 2nd point, we may say that the fundamental meaning of the 1st Locative is *in* (not considering whether this *in* means on the surface) and *inside*; whereas the fundamental meaning of the 2nd Locative is *upon*. Yet it is true that in some cases, as to the meaning both cases can be used indifferently, because *extrema se tangunt*, or also sometimes the fundamental meaning does not appear clearly, as it happens also with some other cases.

The first Locative is used:

1. To show that a thing is in a place, as I said above; *c. g.* "to kuḍānt assā=he is in the room". Yet, this is not always expressed by the Locative; for this may be also expressed by "thāiņ" and "bitār". Though I cannot yet explain the exact difference between these three particles, I think we

<sup>1)</sup> Strictly speaking, we should write "naiņt". *Cf.* p. 32. para. 3.

<sup>2)</sup> Although "mostak" grammatically is Nentor, the Verb is put in the Masculine Gender, because the meaning is Masculine.

might say perhaps thus: The first Locative means to be really in a true physical place, not considering expressly that the place is surrounded; it expresses also *inside*; "thăiñ" means more commonly a metaphorical place; *e. g.* "Děvā thăiñ kitle zón assāt? = in God how many persons are there?" "ătmeā thăiñ = in the soul" *etc.* "Bităr" is as the Latin *intra*; *e. g.* within two years the building will be finished = don vorsăñ bităr bândăp tirsat"; "gără bităr sāmădăn assăgi? = at home is there peace?" Yet in many cases "bităr" and the 1st Locative can be used indifferently; hence it is impossible to establish a complete difference between these three manners. As already mentioned, -nt becomes -niñ in the Plural (see Part II. Ch. I.). I think, this -nt is just as in Kanarese ཨྲ which is not a word having a certain meaning by itself, but a pure termination to show place; this is one of the reasons, why I made of it a peculiar case.

2. The 1st Locative is used to show motion to a place; *e. g.* "to nădănt vetă = he goes to the village". Better, use the Dative.

3. It is used to show cause; *e. g.* "to monis tea piđent mélo = that man died of that illness". The Instrumental is better.

4. It shows time; *e. g.* "tea disănt = on that day".

### Exercise

Săib gără assăgi? Vói, to kuđănt assă. Tăntu kiteñ kărtă? Yěk kăgad boreită. Tăñ šerănt<sup>1)</sup> vetăigi? Āuñ atăñ votzănăñ. Votănt takă ulăp ailo. Kăiñčea disănt Somi Jesu Krist yeā soufisărănt yetolo? Nimăpnea disă. Yěk pătkiāñ prăčit kelleănt, bođye sântos păutăt.

### § 6. Second Locative

The 2nd Locative seems to be the abbreviation of a longer expression, viz. of "voir = upon". If this "voir" is shortened into r, this r is joined in one word with the Noun. Though

<sup>1)</sup> Some say "šăr" or "šyăr" instead of "šer".



"voir" means chiefly upon, yet it is used in many cases in which the Original meaning disappears. This 2nd Locative is used:

1. To show relation of place (upon); *e. g.* "găđiāl mezār assā = the watch is on the table".

2. To show time in answer to the question "when"; *e. g.* "sānjer = in the evening (Ital. *sulla sera*)".

3. To show place, as in English *to* or *at*, the 2nd form of this Locative given in the Declension, is used; *e. g.* "mā-dringer vots = go to the nuns"; "dhu āvoiger assā = the daughter is in the house of the mother"; "amger = in our house"; "Tolager = in the house of Tola"; "kōṇāger assā to? = in whose house is he?"

4. With the Verb's "believe, trust, hope" and similar others, the person in whom you believe etc. is put in the 2nd Locative; *e. g.* "Dēvāčer patie = trust in God"; "Dēvāčer sātmānd = believe in God".

5. To show place, when we should use *in*, if a high place is meant, or the surface of a thing; *e. g.* "sūriār = in the sun" (Latin *in sole*); yet in this case, sometimes the 1st Locative may be also used; *e. g.* "souñsārānt = in the world".

6. To show manner; *e. g.* "tea tārār kār = do it in that way" or "tea jinsār kār".

7. In many Konkani expressions; *e. g.* "porječer rasvot-kāi kār = reign over the people".

8. To express "to be present at...or during..."; *e. g.* "misār aḥceñ = to be at mass", "misār = during mass"; "kāmār assā = he is on duty".

9. This case seems to be used sometimes also in the meaning of "against"; *e. g.* "to mojer uleitā = he speaks against, me"; yet more frequently it is joined with "āḍ = against"; *e. g.* "to mojer āḍ-uleitā".

This 2nd Locative is used, I said, under 2, to show time; yet this is not the general way of expressing time, because the general rule is this: to the question "when", time is expressed a) by the pure stem, *e. g.* "aitārā = on Sunday";

b) by the Accusative, e. g. "aitār"; c) by the stem of the Feminine Adjective Singular derived from the Noun, e. g. "aitārāṇ"; d) by the 1st Locative. To the question "during what time", we use a) the stem with the Postposition "modeñ=in the middle", e. g. "disā modeñ=during the day"; b) the Adverbial phrase compounded of the Adjective and the Substantive "vél=time" in the 2nd Locative; e. g. "rātē vēlār=during night". To the question "within what time", a) the stem with the Postposition "bitār" is used, e. g. "tū vorsāñ bitār=within three years"; b) or the 1st Locative.

Sometimes the time is expressed by the Adjective, which agrees with a Substantive with which it seems not to have a strict relation of agreement; e. g. "tāpeñ aitārātso vāur kelā=he worked on Sunday, lit. he made work of Sunday".

### Exercise

Mezār lugaṭ gallāiṅī? Galtāñ. Suriār kiteñ assā moṇ, amkāñ sārkeñ kāṇnāñ: zikpi mānis moṇtāt, suriār sābār kātāñ assāt. Kitleaṇ uorāñcer amiñ yēzāi? Dāñparā yā sāñjer. Amiñ Devā kurpā sāmbaṭtāuñ moṇasār, Deu amger rāutā. Pātkiānger Deu rāutāgi? Rāutā, puṇ iṣṭa bāri niñ. Tuzo pūṭy khāiñ assā? To seircānger assā. Tūñ khāiñcea gārānt assāi? Āuñ Porbuger assāñ, mozo bāu Kāmtiger, moji boiñ Nāikāger, moji māusi Šēṭiger, mozo sentur Šeṇāiṅer<sup>1)</sup>. Somi Jezu Krist vāur kārtālo, teātz jinsār tūñ vāur kār ani assēñ sompūrṇ zatoloi. Zōkōṇ Jezu Kristācer sātmandināñ, pātienāñ ani tātso mōg kārināñ, takā zārti zāun zāli.

### § 7. Original

This, as I said on p. 11, is a new Case *quoad vocem*, not entirely *quoad rem*; because it is what is called in Kanarese *crude state*, although the Konkani Original seems to be more extended and used much more than the Kanarese crude state (which is not a peculiar case); hence we can make of it a particular case. I see now that in the Mahrātti Grammar

<sup>1)</sup> These five names: "Porbṇ (or Probṇ), Kāmōt, Šeṭ, Nāik, Šeṇai" are the names of five classes of persons; their original meaning seems to have been "lord, cultivator, merchant, warrior, writer". Even now the families are often called by these names.

the Original or crude state is included in the Vocative. As for me, I prefer to make a peculiar case; because the meaning is quite different from the meaning of the Vocative. If the same termination were a sufficient reason for making of two different cases only one case, then in Latin too we should make, *e.g.* of the Dative and Ablative Plural one case, because in all Latin Declensions the Dative and Ablative Plural have the same termination.

This case is used:

1. We may say with nearly all Postpositions, because, a few excepted, these are added to the stem, *i.e.* to the Original.

2. With the Comparatives, *i.e.* the Noun preceded by "prās, vorn" *etc.* is put in the Original; *e.g.* "mōnšāñ prās Dēvātso mōg kārīzāi = we must love God more than men".

3. Instead of the Genitive when this is not converted into an Adjective; *e.g.* "Dēvā kurpā = divine grace".

4. With compound words, *i.e.* if two Nouns are joined as one word, the governed Noun is usually put in the Original. See Part III. Chapter VI.

5. If many Nouns, which should be put in a certain case, come together, only the last is put in that case, the preceding Nouns are put or may be put in the Original (see p. 16, para. 9).

6. If a Proper Noun in an oblique case has an apposition, the first Noun is put in the Original (sometimes in the Nominative); *e.g.* "Loreñsa (*or* Loreñs) Sāibāk", or, seldom, "Sāibā (*or* Sāib) Loreñsāk"; "Ankuāri (*or* Ankuār) Māriek"; "Kōḍiāla (*or* Kōḍiāl) šerānt"; but in the Nominative only "Loreñs Sāib Kōḍiāl šer" *etc.* (see p. 39, note).

7. In some Konkani expressions, *e.g.* "gārā votz = go home", "gārā assā = (he) is at home" *etc.*

8. With the Nouns which imply a repetitive notion, *e.g.* "every month = moineā moineāk", "every year = vorsā vorsāk". In such cases the Noun is repeated just as with repetitive numerals, except that here the whole Noun is repeated and

the first time it is put in the Original, the second time in the Dative. If from these Nouns Adjectives are derived, the first Noun remains in the Original *e.g.* "moineā moineātso = monthly, of every month".

### Exercise

Romā šerānt adiñ purviñ Čičero ani Čezār nāvādle zāle. Dēvātso mōg sāmestañ vāstu prās molādig: duḍuā prās, greškāye prās, bolāike prās, santōsā prās, nāzuk khānā prās (*above delicate food*) boro. Dēvā kulpā sāmestānk zāi. Añkuār Māri sārgā ani sauñsārāči rāpi zāun vortautā. Kōṇ gārā assāgi? Kōṇ nāñ. Dēvā Putrāk sāmestāniñ dimbio gālizāi, sārgān, souñsārān, yemkāṇḍān. Ankuāri Māriek Gabriēlā boḍveān kābar āḍlyā, tiče kusiñ Dēvā Putrā sambāutolo moṇ. Arkanj<sup>1)</sup> St. Mingelik Saitānā kāḍe yek zūz assālleñ, povitrū pustākānt sanglēā pārmaṇe.

### § 8. Original Case, with "lagiñ or kāḍeñ"

This is called in Tulu, *Communicative Case*; because it is chiefly used when we communicate with others. In Tulu it has a peculiar termination, joined in one word with the Noun. Hence in that language it may be called a peculiar case, but in Konkani it is not so. It is formed like the other kinds of Original (with Postpositions), of which I will speak hereafter, namely, by adding (not in one word) to the stem the above named Postpositions. Yet as it is very frequently used, I will say a few words about it separately. This Original followed by lagiñ or kāḍe, which, for the sake of brevity, we may call *Communicative*, is used with Verbs meaning 1) to talk or to speak, 2) to ask, 3) to beseech, 4) to inquire, 5) to show relation to another, *e.g.* "my heart is not good with him", 6) to show possession of a thing, where we could substitute in Latin *apud* (see above). In all these

<sup>1)</sup> The pure Konkani word would be "mel-boḍvo" or "šrest-boḍvo".

cases the person, whom you ask etc. is put in the Communicative Case; yet sometimes the Dative might also be used. Examples "Dēvā lagiñ māg=pray God"; "moje kădeñ duḍu nāñ=I have no money"; "Mojeñ mon tāče thāiñ boreñ nāiñ= my heart is not good towards him".

### Exercise

Dēvā lagiñ māg, ani to tukā tujā monāḥeo kuṣeo dāḍos kărtolo. Khāiñ khărentz suk meḷta moṇ souñsārāḥeañ moṇṣāñ kăḍe itzār nakā, tankañ kăḷnāñ dekun. Sāng nakā "mojeñ mon tea monṣū kăḍe vāiṭ niñ; mātrṇ āuñ tāče kăḍe uleināñ; tujeñ mon tukā phoṭāitā; motint āḷ kiteñ Somi Jezu Krist amḥe lagiñ moñtā moṇun: "tuje thāiñ tuja bāvā kăḍe kăiñ asleār, tuji kăṇik altārir soḍn, votzun bāvā kăḍe samādhān kār; mā-gir pāṭi yeun, tuji kăṇik Dēvāk beṭāitoloji". Amiñ Pādri lagiñ sākṭañ amḥiñ pātkañ sāngleār, amkāñ Dēvā thāun tanḥeñ bogsaneñ meḷteleñ; aḥe śivāi, pātkañḥeñ bogsaneñ meḷnāñ.

### § 9. Original Case followed by other Postpositions

This is just as the Communicative Case, namely, it is formed by adding, in a separate word, to the stem of the Noun, the Postposition required by the meaning; *e.g.* "Pātkiāñ pasun māg = pray for sinners"; "Dēvā višiānt ulei = speak about God" *etc.*

Here a large field would be open to explain the use of the Original followed by the different Postpositions; but this cannot be done for the present. Only I shall say in general, that the use of the different Originals with Postpositions is suggested, *quoad substantiam*, by the chief meaning of the Konkani Postpositions, although sometimes the knowledge of this chief meaning is not sufficient to know all the uses of the Postpositions; among these Postpositions, "thāiñ" is one of the most difficult; hence I shall say a few words about the Original followed by "thāiñ.

The chief meanings of "thāin" are *there* and *in*, as explained above (§ 5). Hence the Original with "thāin" is used

1. Chiefly to show the relation of one thing to another. But the Postpositions "kāḍe" and "lagiñ" are also used in this meaning; how can we then distinguish which Postposition is to be used? Perhaps in this way: When we could express in English that relation also by *in* or a similar word, then more frequently "thāin" is used; when we could express that relation more properly with the Dative or with the Latin *apud*, then more frequently "kāḍe or lagiñ" is used. Yet these three words are used sometimes promiscuously. Examples: "we have many duties towards God = Dēvā thāin amkāñ sabbār kāḍe assāt"; "the children must show to their parents love, reverence, obedience = burgeāniñ apleañ āuvoi bāpāñ thāiñ mōg, mān ani khaltepon dākeizāi".

2. It is used to show place, not material in the common meaning; e. g. "Dēvā thāiñ guṇāñcī sompūrṇāi assā = in God there is fulness of perfections".

Now I should speak of the Vocative and Genitive: As to the Vocative, it does not present any serious difficulty; about the Genitive I speak in the article on Adjectives, for the reason explained more than once.

Somebody might think it not well done to have eliminated the Genitive, which exists also in Mahrāṭṭi and in Kanarese.

But what use is there in keeping this case, if we can eliminate it? Perhaps the reasons which we have for Konkani do not hold good for Mahrāṭṭi and Kanarese. Are perhaps the cases which remain too few? That we can eliminate the Genitive, nobody who considers the matter, will deny (see p. 11). Moreover I had a peculiar reason to eliminate, i. e. the great number of the other cases.

Again, somebody might think that one case which exists also in Kanarese and in Mahrāṭṭi has been omitted, i. e. the Ablative, which should express the source whence any thing proceeds, and would correspond to the Kanarese termination ದೇವಿಂದ (desayinda) and to the Mahrāṭṭi देव, देव.

I answer that we have no necessity to introduce this case in Konkani; because the Kanarese and Mahrāṭṭi Ablative can be expressed either by some case of the derived Adjective in "-ntlo or -lo" (see pp. 54, 199 etc.), or by the Original followed by "thāun = from", or by a similar Postposition.

But somebody might insist by saying: Just what you have put as Instrumental of the Adjective in "-ntlo" should be considered as Ablative.

I answer: If you wish to have it as Ablative, you may keep it; as for me, I see three good reasons for not considering "-ntlo" as a peculiar case: first, it follows the rules of the Adjectives, mostly at least; moreover considering that "-ntlo" as an Adjective, its construction is not so difficult; whereas in the other case it is almost inexplicable; finally, also without this Ablative, we have cases more than enough, if not to overwhelm the mind, at least to make the Konkani Declensions somewhat difficult; so let us avoid at least the cases which are not absolutely necessary.

### Exercise

Nimāno dis pāuncea adin sabbār khunā zāteleo moḷabār ani buiñcer. Dēvā hujir amiñ kiteñ? Kāiñ nāñ. Atāñ tukā boreñ zāleñ; yeā fuḍe pātak kārnakā, tukā kāiñ tzād vāit zāinasseñ. Yeā fuḍe to kiteñ kartolo? To vetolo. Sākāt karḥeo vāstu keleā uprānt, amiñ sāngiāñ: upkārāk pādānātulle sākori amiñ. Votzun lesāuñ bāipāt kār (*learn by heart*); taḥe māgir inām tukā diviet. Gāḍiegārā, atāñ gāḍie paṭleān rāu. Rūkāñ voir sabbār sukniñ gāyan kārtāt (*sing*), ani Dēvāk argāñ ditāt. St. Pedruḥe Igārjeḥe dārṇi ponda ani yek buiñtli Igārḥ assā; thāiñ sabbār navāḍleāñ monṣānḥeo kuḍi isou kāṇeitāt. Vāḍilānu, tumḥe khāl asleāñci zātan kāṇeyā; kiteāk moḷeār, tumiñ Dēvāk tanḥeñ lēk dīzāi. Somi Jezu Krist kursa taḷa tīn pāuṭi poḍlo. Pātak sorpa bāri tuje pōis kār, ani tukā Dēvāḥeñ āṣīrvād pāuteleñ. Dēvā thāiñ tēg zoṇ assāt. Bāvānu, ātmea pasun kiteñ kārtāt? Kuḍiḥi lakṣā kāṇeitāt, tītḥ puṇ ātmeāci kāṇeitātgi? Kurpe bitār mortāt, te sārgār vetāt; mahā pāt-kānt mortāt, te yemkaṇḍānt vetāt. Igārje bāir votzun, Dēvāḥe aikālḥeñ utar visārnakāt; puṇ taḥe pārmāṇe tzālā. Zo-kōṇ Jezu Kristā sangatā luanāñ to simpḍaitā. Zo-kōṇ Dēvā sār-silo vingāḍ zatā, to apleāñ dūsmānānḥea gulāmpoṇānt poḍtā. Sāmestañ pasun rāzār kāriāñ. Mogalā Jezuts, Dēvā Bāpā lagiñ māg. Ankuāri Mārie, amāñ pāpiā kātir vinoti kār atañ, ani amḥeā morṇāḥe kāliñ. Moje pasun yea vadālak ārāmb zālo: makā dāriānt uḍeyā. Jeruzaleñ moḷleñ ṣer kainḥeā dikāñ assā? Koḍiāla baḍgā aṣṭamti (*north-west*) dikāñ assā. Bombāi thāun Europ pāriant kitle kōs (*miles*) assāt? Mojāñ sārkeñ sāngunk nozo: āgbōṭin poināk sumār

vīs dīs lagtāt; puṇ pōinācēā velār sābār pāuṭi tāruṇ rāutā, drāṣṭāntāk (*e. g.*): Aden ani Portesaid molleāṇ bāndraṇ kāḍe (*maritime towns*). Pātkāṇ vorviṇ Dēvāk ākmān zatā, ātmeāk sārg antartā; ani sābār yēr dāgd yetāt. Pātak ādarn soukāsai meḷcea bādlāk (*or suāter*) tzurtzure ani kāṣṭ ani khānt meḷtā. Gārje šivāi aitārā vāur kārunk nozo. Amčēr āḍ yeunčea kārīt (*or šivāi*) Somiā Jezu Kristātso paṭlāu kārunk nozo.

(*Here I add a few examples of Postpositions which govern the Nominative or Dative. See Chapter on Postpositions.*) Kārt (*master*) gārā assāgī? Yedoḷ moṇāsār yeunk-nāṇ. Tuzo khā-vānd (*lord, master*) dhā uoraṇ thāun tīn voraṇ pāriānt kiteṇ kārtā? Makā gottunāṇ. Ani tīn uoraṇ dārn pānz pāriānt kiteṇ kārtā moṇ tukā kaḷtāgī? Āṇ kāiṇ neṇāṇ. Hangā thāun gār-pāriyānt ani kitlēṇ zāit? Yēk ulō, Sāibānu (*a call, i. e. as far as the voice reaches*). Sāraṭān (*by carriage*) Igārz moṇāsār vōtzayetgī? Nāiṇ, bābā: pāivāṭen tzālazāi. Bāpai putrāk virōdh assolo, putrū bāpāk porto. Zo-kōṇ apleā bāvāk porto tzaltā, to Dēvātso sārkeṇ mōg kārīnāṇ. Saṣṭrāč āḍ uleīnakā: ani apleā peleāk virōdh tzāl nakā.

## Art. II. Adjectives

### § 1. Adjectives in General

Generally speaking we may say that the Adjective is very frequently used, though there are not many original Adjectives. A general rule might be perhaps as follows:

Whenever a word does not express a substance, but affirms or denies only a quality or a similar thing of another, the Konkani language prefers to use the Adjective in -tso, -tēl, -tēṇ, or -lo, -li, -lēṇ, though in our European languages another part of speech is used. Hence the Adjective is used.

1. To express the Genitive; for, the Genitive expresses something of the governing Noun; *e. g.* "bāpācēṇ gār = the house of the father", the words "of the father" answer to the question "what father?"



2. To show origin; hence usually the Adverbs of place or time are converted into Adjectives, if they are used to explain in some way the Nouns; *e. g.* "this man is of here"; in this example the Adverb "of here" is like an Adjective of "this man" hence the Adverb is changed into Adjective "vo monis hangātso"; or, to speak more simply, if we have in English the Adverb preceded by "of", in Konkani we make an Adjective of it, adding -tso, -ñi, -ñeñ, or -lo, -li, -leñ, which, of course, must agree with its Noun, according to the general rule. There may be some exceptions to this rule.

3. Some other Adverbs or adverbial phrases, or a Noun with a Preposition are often translated in Konkani by an Adjective, if they are an explanation of some Nouns. Thus "aitārātso vaur = work on Sunday, servile work"; "dusreāntso rāg = anger against others". In both examples the Nouns with the Preposition are like Adjectives, though not grammatically. Yet we could say also: "aitārā vaur kār = work on Sunday".

4. Adjectives are used in many elliptical sentences; for, they qualify a Noun not expressed. Thus "rātche = during night", here "velār = in time" is understood; "sonoārāche = on Saturday", here too "velār or dis = day" is understood.

5. The Adjectives in -tso, -tēl, -tēñ, (usually the Neuter Singular) are used in sentences corresponding to the Latin *consulis est providere reipublicae, hominis est errare*; *e. g.* "tzukčēñ monšāčēñ, puṇ pātkānt rāunčēñ koṭepoṇāčēñ = to fail is human, to persevere in sin is wicked".

6. The Adjective (or Genitive) is used also often to show the material out of which a thing is made; *e. g.* "mātiētsō = of earth, earthen".

7. The Genitive or Adjective is used when in Konkani the Verb is compounded of a Verb and a Substantive and, translating it literally, we should put the Substantive, which is the direct object of the Verb, in the Genitive; *e. g.* "I explain the doctrine", "explain = vivor sāng, *lit.* say explanation";

hence we should say: "I say the explanation of the doctrine = dotornitso vivor sangtān"; yet this rule is often not observed by common people.

8. The Adjective is used when some Pronoun or Adverb is followed by the Particle "bāri=as", Latin *instar*; as this Konkani Particle usually is not joined to Adverbs or Pronouns, the Adverb and Pronoun are changed into an Adjective; e. g. "ādlea bāri = as before"; "amče bāri=as to us".

9. Instead of the corresponding Noun, see p. 15, para. 3.

10. With the Adjective "sārko" and the like; e. g. "tače sārko=similar to that". Yet we may also say "takā sārko", especially if it means "similar to him"; but "Dēvā-sārko" is more common than "Dēvāče sārko".

In all these cases more commonly the Adjective in -tso is used, seldom the Adjective in -lo. Yet properly speaking, there is some difference between these two Adjectives. The 1st has the meaning of the above explained cases, the 2nd in -lo seems to express, we may say, a local quality or, more clearly, the Adjective in -lo seems to be a contraction of a whole sentence which shows the place of a thing; e. g. "the men who are in the world"; the whole sentence "who are in the world" is like an Adjective of "men", showing the place in which they are. Hence the whole phrase may be expressed with one Adjective in -lo added to the 1st Locative. Thus we get "sauñsārāntle mānis." Yet sometimes this could also be expressed, although seldom, by the Adjective in -tso or by translating literally the whole phrase. Nay, sometimes we meet still bolder contractions; as we have seen two Postpositions joined together (see p. 153, n. 6), so we might form similar Adjectives; but they are not in common use.

*Remarks:* a) We have seen that often our Adverbs are expressed in Konkani by Adjectives. Sometimes just the contrary happens, viz. our Adjectives are expressed by Adverbs. This is the case, when our Adjective is a predicate as in "*homo est*

*mortalis*" and we might change it into an Adverb without any detriment to the meaning, then, I say, in Konkani the Adverb with the Gerund in *un* may be used; *e.g.* "be firm = *tirzāun rāu* = *lit.* remain constantly".

b) The Genitive follows the rules of the Adjectives, keeping, however, some signs of a Noun especially in some points of the concord. The first sign is this: a Pronoun which refers to a preceding Noun converted into the Adjective, follows the Gender of that Noun, although regularly it should follow the Gender of the Noun with which that Adjectival Genitive agrees; *e.g.* "...*et memorari Testamenti sui Sancti quod juravit* (Luc. i. 73) = *ani pārmāpāṭso ugdās kārunk jeñ tāṇeñ ....keleñ*". The 2nd sign can be found on page 52, para. 1. The 3rd sign is to be found in the construction or *collocatio verborum*; because the Genitive converted into an Adjective is indeed placed before its Noun, at least usually and in the common cases; yet if there are other Adjectives belonging to the same Noun, more frequently it is put before them, as if it were a Noun; *e.g.* "a sign of charity = *mogātso yēk gurtā, lit.* charitable a sign"; whereas we would say "a charitable sign". So also "*Dēvāciñ bhou vortiñ dēṇiñ* = the very sublime gifts of God, *lit.* the Divine very sublime gifts". I need not say that although the Konkani Genitive grammatically can be considered for the sake of facilitating its construction as an Adjective, as to the meaning it may differ from common Adjectives, as in the above first example, there is some difference in English between "a charitable sign" and "a sign of charity"; yet in Konkani the same word and the same construction can be used in both cases. This little difference as to the meaning may be a reason for distinguishing the Genitive-Adjectives or Adjectival Genitives from the other Adjectives, but cannot be a reason for making of it a peculiar case with the only advantage of making, I may say, an inexplicable and imaginary case.

## § 2. Adjectives in Particular

In the first place we should speak of the Genitive-Adjectives; but as they have nearly the same construction as the common Adjectives and are in some way general, so we have put them in the preceding paragraph. Those which I am going to speak of in para. 1, are also in some way general, yet they present some peculiar difficulty; hence we can speak of them here.

1. *Adjectives derived from Postposition*

This point which has been touched upon (pp. 54, 153, n. 5) must be now particularly explained, although it is contained in the above general rule. An easy, although not very scientific, rule may be this: A Postposition is changed into the corresponding Adjective wherever the Adjective can be substituted without detriment to the meaning; e.g. "who among you has stolen my watch?" Here we may change, not in English but in our mind, that *among* into an Adjective of *who*; hence we say "tümče bitârleân kôpeň moji gädjäl tzorlyä?" See their construction on page 199, para. 8.

More scientifically we may express the same thing as follows: When a Postposition with its governed word explains like an Adjective, some Noun etc., this Postposition with the governed word is converted into an Adjective.

When is the Postposition with its governed Noun to be considered as such an Adjective? This is the difficult and practical point. From many examples which I considered, I think we can draw this rule, which alone is sufficient for the right use of this kind of Adjectives in the common cases: the Postposition can be changed into the corresponding Adjective, whenever this Adjective could be resolved into a relative sentence. This relative sentence would consist usually as follows: the Relative Pronoun which refers to the Noun affected by that Postposition-Adjective, the Verb "to be" in the tense required by the meaning, the Noun governed by the

Postposition, finally the Postposition itself. Examples will explain what I now said. There are some cases which seem not to be explained enough by this rule; yet I think it holds good for all cases, although not always very clearly. Examples: "go before me"; here we must say "mukār", not "mukāvelo", because we cannot resolve "mukāvelo" into a relative sentence. If we said "mukāvelo votz" the meaning would be: "you who are before me (lo the relative sentence!) go"; "who among you can suffer everlasting pains?" Here we can use "bitārlo", because we can resolve that "bitārlo" into a relative sentence, *i. e.* "which man, who is among you, can" *etc.* = *kōp tumče bitārlo sasnāče kašt sosit?* Now I put some other examples to show the application of the rule; the reader himself will make the application. "The birds are singing upon the trees=sukniñ rukañ voir gāyān kārtāt"; "let the man come down from the tree=to mānis rukā voilo deundi"; "the men in this place are frugal=yeā gāvāntle mānis hāl-tān khātāt"; "in this place there are many learned men=yeā gāvānt sābār sikpi mānis assāt"; "put a hurdle before the window=zanelā mukār yēk izāi gāl"; "that hurdle before the window prevents light=zanelā mukāveli izāi uzuād kāḍtā"; "come after me=moje pāṭi ye"; "he who comes after me shall come before=moje pāṭlo mukār yeundi"; "he came down from the mountain=porvotā voilo deunlo (he who was upon the mountain)"; "go away, O devil, from that man=teā mon-šā voilo votz, būtā".

When the Adjective in -ntlo, instead of the Adjective in -lo or -tso, must be used, can be known from § III. p. 54 *etc.* Again, when the form -ntleān (Instrumental) must be used, can be known from § 4, para. 7, p. 212 *etc.* By the above explanation also the construction of these Adjectives has been facilitated.

For further understanding of this rule see page 171, para. 4. Something more about this point will be said perhaps in Art. VI.

Remark that not all Postpositions, *e.g.* "thāun", have a corresponding Adjective commonly used; then necessarily the pure Postpositions must be used. A similar thing happens with the Adverb. See derived Adjectives in Part II. Chapter V.

Remark finally that the use of the pure Postposition instead of the Adjective seems also allowed, although perhaps not so correctly and so elegantly.

## 2. *Adjectives corresponding to the Latin Adjectives in...bilis*

The touchstone, we may say, of a Konkani scholar is the right use of the Adjectives corresponding to the English *divisible, impermeable, inflammatory* and the like, and to the Latin Adjectives in...*bilis*. In Part III. Ch. V. their derivation has been explained, *i.e.* by "sārko". Yet sometimes this "sārko" does not suit, or we get too long words especially in the negative form. Then we may use other forms, *i.e.* the Participial Adjectives in -so; *e.g.* instead of "riganāñ-sārko=impenetrable", we may say "riganāñ-so". This Participle has not been given in Part II; yet it is also used, and has nearly the same meaning as "riganāñ-sārko". We must not confound this -so with the quasi-diminutive -so, although the spelling is the same. Moreover we may use the Gerundive in -tso (affirmative) and "-tsonāñ" (negative); but the meaning is not entirely the same; the meaning of these Adjectives is best rendered by the Latin Gerundives; *e.g.* *amandus, non amandus*=to be loved, not to be loved". Another way, which, although very elegant, is rather long and not so easy, is to use the Participial Adjectives of the Potential or Necessary Mood. They are formed as I have indicated on pp. 127, 173, *note*. Their meaning corresponds to the tense to which they belong; *e.g.* "kāriyet assolo=which might be done"; "kārizāi assolo=which is to be done"; "sātmandunk nozo assolo=incredible" *etc.* Yet sometimes it is better to resolve such long Adjectives into Verbs in a finite mood as common people usually do.

### 3. *Quasi-diminutive Adjectives*

Another kind of difficult Adjectives are the dubitative, the diminutive and the like. These have sometimes a proper word; yet mostly the quasi-diminutive *-so* must be added to them (see Part III. Ch. II.); *e.g.* "improbable" may be expressed in many cases by "sātmandunk nozoso": "sātmand = believe", "sātmandunk nozo = is incredible", "sātmandunk nozo-so = approaching to be incredible"; "dovo = white", "dovoso = appearing to be white (gray)" *etc.*; "boro = good", "boroso = somewhat good, or apparently good".

### 4. *Adjectives corresponding to the Latin instar.*

Another kind of Adjectives difficult to translate are those which correspond to the English *as* or to the Latin *instar*; *e.g.* "he is as a lion". The best way is to use the Particle "bāri = *instar*", preceded by the governed word; yet I have heard also Adjectives formed from "bāri", *i. e.* "bāriso". So they say "sivā bāriso mānis = a man like a lion". I need not say that such Adjectives are not popular. Distinguish this "bāriso" from "bārit" which is used to form some other Adjectives of different meaning; *e.g.* "fālabārit = fertile", from "fāl = fruit" and "bārit": "bāriso" comes from "bāri" and the *quasi-diminutive* "so". We may remark here what has been omitted in Chapter V. that some Adjectives are formed also by adding *-al*; *e.g.* "iṭ = fertility", "iṭāl = fertile"; and not only by *-est* (see p. 171, n. 3) but also by *-ist* or only *-st*, and by some other termination.

### 5. *Verbal Adjectives*

Rather strange Adjectives are those which etymologically are Verbs, but are used as Adjectives. I mention here these two Adjectives: "yēnāñ zalo = he refused (to come), *lit.* he became 'I do not come'." Here "yēnāñ" is used according to the meaning as an Adjective. So also: "Taṇiñ kāiñ zāp diunk-

nozo zali = they could not answer any thing, *lit.* they became incapable of giving any answer". Both Adjectives seem to be indeclinable.

### 6. *Complex Adjectives*

Sometimes a whole sentence takes the place of an Adjective; this happens chiefly with the Participial sentences. About this later on.

### 7. *Participial Adjectives*

Here the Participial Adjectives can be mentioned; but we must be very careful in the use of them, because out of the Participial sentences, they can be seldom used properly.

### 8. *Numeral Adjectives*

Although about the Numeral Adjectives many things should be said, I must limit myself to say these few things.

a) As to the declension, it is true that all may take "aň" in the oblique cases, if joined to a Noun (see p. 61, para. 3); yet they can take sometimes also "i". So we find "döniň, tiniň, čariň" *etc.*; *e. g.* "čariň väreäntleäň = from the four winds" *etc.* Sometimes they seem to prefer i instead of a in the oblique cases; this happens especially if they are not joined to Nouns.

b) The number "dhā = ten" is often taken in an indefinite meaning; hence "dhā-zoň = committee, *lit.* ten persons".

c) Distinguish between "sāt" and "sāt̃", the first is not cerebral; moreover it seems to be pronounced not so slowly as "sāt̃".

d) The vowel ä of sã (6) is short, but pronounced slowly. This and the preceding example show that there are really two ä and two ā, as stated on page 191. If perhaps these two examples are not sufficient to persuade my reader, he must know that there are many other examples, clearer than these two.

e) Some pronounce the vowel eň after uň for 29, 39, *etc.* The full form would be really "yëkupeň tīs" *etc.*, and seems also to be better, as hinted on page 60, although in the list of the numerals that eň by chance has been omitted in 29.



9. *Comparative and Superlative*

Here I will put some difficult cases. If two Adjectives are compared, the common rule is not suitable; *e. g.* "he is more holy than learned", we should say according to the common rule: "zaṇteā prās bhāgivot", or "zaṇteāčeāki prās bhāgivot"; but this is not used; we must change the sentence in some way: I say "some" because there are many ways; so the above example may be rendered thus: "kitlo zaṇtoḡi, tačeāki bhāgivot = *lit.* how much he is learned, above that holy"; or "to zaṇtoi, puṇ tsāḡ bhāgivot = *lit.* he is learned indeed, but more holy". In a similar way, if we have the comparative of inferiority of Adjectives, we may translate it, changing the sentence somewhat. The comparative of equality is best rendered by "kitlo—titlo = as much—as much"; *e. g.* "he is as much learned as holy = kitlo zaṇto titlo bhāgivot".

The English "too much" is expressed with "tzāḡ" (pronounce nearly "tzāāḡ"); *e. g.* "that is too much = yeñ tzāḡ". This word is used especially with the comparatives of a form somewhat different from the ordinary one, when, namely the thing in which one term is compared with the other is not expressed but understood; *e. g.* "A. is more than B. = A. B. vorn tzāḡ". I heard, as far as I remember, this "tzāḡ" used, although the comparative has a common form, just as we would use "more", and as "ādik" is sometimes used (see p. 65, *δ*). The same word "tzāḡ" is used to express the English "too long, too short, too bad *etc.* = tzāḡ lāmb, tzāḡ moṭvo, tzāḡ vāiṭ".

Another not easy mode of forming the comparative is to use "ani". The first meaning of "ani" is "and"; yet in some sentences it seems to mean "more"; or we may suppose its meaning to be this; because its construction is as if its meaning were "more". It is used especially when the terms of comparison are not distinctly expressed; *e. g.* "there is something more (than you believe) *etc.* = "ani kāi assā, *lit.* = there is also something". It corresponds to the Latin *et* which in some

cases means *etiam* or *adhuc* and may be used in a similar way to the Konkani "ani". In one word, the construction of "ani" is similar to the Latin construction of *et* when it has the above meaning.

Another form of the comparative compounded of this "ani" is "aniki". Etymologically it seems to be derived from "ani" and "-ki" used sometimes instead of "vorn" or "prās" (see p. 65). Its meaning seems to be that of an Adjective, which in itself is comparative and corresponds to the English "some more"; *e. g.* "aniki utrañ moṇ = say some words more". We might render it in Latin thus: *adhuc supra (ea quae dixisti) verba dic.* It is indeclinable.

As to the Superlative I mention here the mode of expressing such a degree by repeating the same Adjective; *e. g.* "boro boro = very good", (the first Adjective is pronounced with pathos), which mode is used also with Nouns, as in Hebrew.

Among the modes of strengthening the superlative and comparative, I mention here only *a*) "särivin = without comparison", *e. g.* "särivin boro = incomparably good"; *b*) "voir = above", *e. g.* "deki voir = *lit.* above example", or "so high that he cannot be imitated, or inimitable"; *c*) "tzäḍ = much", *e. g.* "tače präs tzäḍ budhivānt = he is much wiser than he"; and *d*) "jīv soḍn = *lit.* giving up life", *e. g.* "jīv soḍn khāuātso = eating very much". This last mode is often used, but rather with Verbs and Verbal Adjectives, for animate objects, and in certain sentences only.

### Exercise

O mānis hangātsogī pārki? O mānis hangātso nīñ; zaleāri, hangāči bhāš tzälti uleitā. To mānis khāiñ thāun āilo? To Ritan šerāntlo āilo. Ritan šer khāinčea gāvānt assā? Kālpāna moļlea jilleānt. Pāusāče veļār (*or* pāusānt) lok kostāt, gimāčea veļār pik luntāt. Tujeñ kām kiteñ, burgeā? Mojeñ kām siunčeñ. Disātso sāmbaļ kitlo? Čār aṇe kūl, Sāibānu; kāštān

yeā vorviñ mojeān burgeān postān. Hālt natanān khāunčeñ monzātičeñ; mitmerin khāunčeñ monšāčeñ. Yeñ aidān kāsalleñ? Yeñ aidān mātiečeñ; teñ bangārāčeñ. Tumče bitorlo kōp yemkaḡāntso uzo sosit? Somi Jezu Krist sārgā voḡlo deunlo. Bāpni apleān burgeān lagšilo pois sārlo. Kumsārā vorviñ Deu yeke jinsiñ ātmeā voilo Saitānāk sōḡaitā. Sāme-stāntso<sup>1)</sup> mōg kārizāi, sāmešt mānis amče bāu dekun. Dusreāntso rāg aileār, Somia Jezu Kristāče kāsṡ niāl ani tači dēk kaḡe.

### Art. III. Pronouns

#### § 1. Pronouns in General

1. All Personal and Relative Pronouns add one *a* to the *k* by which the Dative and Accusative of Nouns are formed.

2. In the Pronouns the Accusative is more frequently equal to the Dative, although used sometimes for inanimate things. (*Cf.* pp. 12, 17, *etc.*)

3. The Original does not exist pure; what has been put in Part II, Ch. III. as Original followed by Postpositions, is not the pure but the derived Original, *i. e.* of the corresponding Adjectives. Yet in the Pronouns of the 3rd Person and in the Relative Pronouns and in some others too a kind of pure Original occurs; but it is not commonly used except when followed by some Postpositions; hence we can say that the pure Original does not exist; the Original followed by Postpositions exists in some Pronouns; in some others the derived Original is used.

#### § 2. Pronouns in Particular

##### 1. *Personal Pronouns*

a) The Personal Pronouns usually are not omitted, if they

<sup>1)</sup> If the Adjective or Participle is used as a Pronoun, it takes the termination "*-tso*" of the Genitive or Adjective as a Noun; this takes place although the Adjective itself be derived by the addition of "*-tso*", then it takes this termination twice; *e. g.* "kārčēāitso vivor = programme".

are the subject of a sentence, except in some peculiar cases, *e. g.* in some interrogative sentences, *etc.*

b) Among the Pronouns only "āuñ" seems to have two roots, one in the Nominative, Instrumental and perhaps Vocative, the other in the other cases. Compare its declension.

c) The Personal Pronouns are used when in English the derived Adjectives would be used as in this and similar sentences: "my head is turning = makā māteñ guvntā = to me head is turning". Yet we may use also the Adjective.

d) The Pronoun o of the third person, or Demonstrative Pronoun, if you like to call it so, must be used besides, to fix the attention chiefly when it is joined to the Relative Pronoun, as in this and similar sentences: this is the man whose house is burnt = to mānis zāčeñ gār lāsleñó, *lit.* that man whose house burnt, is this". Here that "to" seems to be only a kind of article; hence we could translate also thus "the man whose house burnt, is this". About this "to" remark that it seems to be used sometimes really as determinate article; *e. g.* "āuñ vortautāñ to khāro gouli = I am the good shepherd".

The Adjectives derived from the Personal Pronouns, chiefly those of the 3rd Person, have been explained in Part II. Ch. III. Here only remark that the table on p. 74 gives the combinations only of one or mostly of two (as Masculine and Neuter are equal), derived Possessive Adjectives, and even these are incomplete, because by chance the Singular "tantso, tanči, tančeñ" have been omitted, as you may see from p. 73 in which "tantso" is given. Besides those combinations of the Masculine (and Neuter, equal to the Masculine) Gender there are as many combinations of the Feminine "titso" which is put on the same page 73. Further from the Proximate Pronoun o, i, yeñ, are derived "atso, ači, ačeñ" (from o, yeñ) and "itso, iči, ičeñ" (from i); each of these two derived Adjectives has the same combinations as "tatso"; consequently altogether we have 48 (if not 60) combinations, and these are not only theoretical but also practical. Yet if we keep in our mind the rule given

on p. 74, the great number of combinations will not overwhelm our mind, but only show the fulness of the Konkani language, called by some, poor and good for nothing.

Now I give some examples to show the application of this rule: "This is my mother; her love towards me is very great=*i moji m̄ai, itso m̄og bhou v̄oḍ*"; "this is my father, his name is Peter=*uo mozo b̄apui, aḥeñ n̄auñ Pedru*"; "this is my brother, his age is 20 years=*uo mozo b̄au, aḥi pir̄ai v̄is vorsañ*"; "those men are my friends, their house is far=*te moje iṣṭ, tanḥeñ ḡar pois*" etc.

## 2. Relative Pronouns

A peculiar and distinct explanation would be required for the Relative Pronouns; yet the most difficult things about them are connected with the Participles; hence for the sake of brevity we will speak of them more distinctly later on. For the present let us say only a few words. First, instead of the Relative Pronoun 1) the corresponding Participle, as in Latin, or 2) the Demonstrative "*tātso*" is used, or 3) the Relative Pronoun is simply omitted; this last case takes place especially in correlative sentences. Examples: "he who commits evil, hates his own soul=*v̄aiṭ k̄artso m̄anis aplo ātmo kaṇṭaltā*"=in Latin "*Faciens malum odit animam suam*"; or according to the third way we may say: "*v̄aiṭ k̄artā, to aplo ātmo kaṇṭaltā*=*lit.* (he who) commits evil, that (man) hates his own soul". This "*k̄artā to*" is that Participle of which I said (Part II., Ch. III., Art I. § 2.) that it is not a true Participle. The second manner cannot be used in the above example, but only in this and similar sentences: "the tree, the roots of which are long, is very large=*ruk taḥiñ p̄ālāñ lāmb, bhou v̄oḍ*". In the 3rd case, the construction is as if the Relative Pronoun had not been omitted: this is the most simple and exact rule for using the 3rd mode.

As for me I think that this substitution of the Demonstrative to the Relative is only a popular way in order to avoid a less obvious construction, as

happens in our languages, when common people speak. Hence it seems more correct to avoid this mode of substitution.

In order to explain more distinctly this difficult point, let us add a few observations.

a) If in sentences in which Demonstrative and Relative Pronouns occur connected, we use the true Participle, then, in the second part it is not required to use "to"; e. g. "pātāk kártolo apñāk kaṇṭaltā=he who commits sin hates himself"; yet, I think, we might also use it. With "zo-kōṇ=whosoever", we must use the corresponding "to"; e. g. "zo-kōṇ pātāk kártā, to apñāk kaṇṭaltā".

b) Though it is quite according to the nature of the Konkani language to omit the Relative Pronoun, yet the sentences are sometimes so complicated that we do not know how to change them into participial expressions; then it is better to keep the Relative Pronoun. On the contrary, sometimes the Demonstrative Pronoun is omitted and not the Relative Pronoun, as in this and similar sentences: "That which you say is true=jeñ moṇtai, khāreñ", as in Latin "*quod dicis (id) verum est*". Again, we may use the Relative Pronoun, but then in the correlative sentences, the Latin construction is preferred (*qui-is*), viz. put first the Relative, then the Demonstrative Pronoun. But here too, sometimes the sentences are so complicated or so arranged, that it is difficult to put the Relative Pronoun first. In such a case, keep that construction which is more natural and clearer; e. g. "tūñ to zo yeuñtso assā, zāun vortautāigī?=an es tu is qui venturus est? are you he who is to come?" Remark also that the Demonstrative Pronoun can be put at the end, although its Verb be put in the beginning and separated from it; e. g. "jeñ tuveñ deveñ assā, teñ dī"; or "dī tuveñ deveñ assā teñ=give what you owe".

c) In such connected sentences the two connected Pronouns may be in different cases, i. e. the Relative may be in one case, and the Demonstrative Pronoun in another case; and even in this case the Relative Pronoun may be omitted,

though it be accompanied by a Preposition; *e.g.* "to gelo mārog boro=the road on which he went, is good". "Buddhi prākāśāk pāule gāḍie apṇāk Dēvāk beṭailo=the moment in which he came to the use of reason, he offered himself to God".

About these Relative Pronouns remark that they are to be found in many other forms, although somewhat modified; but the fundamental form and meaning always remain; *e.g.* from zo the Adverb "zāin" is formed, which means "where, in the place in which"; "zāiñ āuñ vetāñ, thāiñ tumiñ yeunk nozo=*non potestis venire quo ego vado*=you cannot come where I am going". This "zāiñ" may be used also instead of the 1st Locative "zantu"; *e.g.* "poḷeyā to zāgo zāiñ takā gāḷlo=see the place in which they have put him". Again from zo is formed "zosso", Correlative Pronoun, meaning "as", Lat. *qualis*, which Pronoun has a suspensive meaning, *i. e.* it requires a Correlative Pronoun. Hence it appears that the sentence in which the Relative Pronoun in its original or derived form occurs, must be a secondary or dependent one; this is the principle which may guide us in the use of this Relative Pronoun.

What has been said about the Adjectives derived from the Personal Pronouns, must be applied, *servata proportione*, to the Adjective derived from zo; here we have at least 24 combinations.

### 3. Correlative Pronouns

As some of these Pronouns are intimately connected with the Relative Pronouns, a few things about them necessarily have been said in the preceding para.; here they must be explained more distinctly.

First of all let us explain the distinction of these Pronouns into Proximate and Remote Pronouns, which distinction is to be applied also to some other Pronouns. This distinction springs from the difference between o and to hinted at

on p. 74, *n.*; “o” means “this, close by”; “to” means “that, far”, absolutely or relatively; so also the derived Pronouns or Adjectives. An application of this rule is to be found on page 82; “itlo=as much”, *i. e.* when the term of comparison is close by, hence “as much (as this)”, “titlo=as much”; *i. e.* when the term of comparison is far, hence “as much (as that)”; of course, the term of comparison is not always expressed, then we must consider the meaning; *e. g.* keeping in my hand some coins, if I say of another, that he has as many coins, I must say: “takā itliñ nāñiñ assāt”; if another has the coins, with which I compare those of a third person, I should say: “takā titliñ nāñiñ assāt”. This distinction is well-grounded and certain; yet common people often do not observe it, and we hear “titlots ugđās assā = that is all what I remember”. The same thing must be said of “asso—tasso, yedo—tedo” *etc.*

As the word itself shows, these Pronouns are connected each other, so that where one is, the other too must be. But this must be understood thus, *i. e.* when they are used as Correlative, because some at least of these Pronouns can be used also absolutely (see p. 83, *n.* 2). Moreover one of the Pronouns can be understood, *e. g.* “to sangtā tāssettē zāleñ = it happened just as he says”; the full sentence would be: “kāsseñ to sangtā tāssettē zāleñ”. Nay sometimes both Pronouns are omitted; *e. g.* “āuñ zapañ sangleñ = I have said what I know”. Generally, only the first of the Correlative Pronouns can be omitted, or both are used; the omission of both Pronouns is wrong.

a) “Kosson—tasso”<sup>1)</sup> correspond to the Latin *tālis qualis*, or *quemadmodum ita*, or *sicut . . . ita*; *e. g.* “as he came so he went = kosso ailo, tasso gelo”. If “kosso—tasso” refer to a Noun,

<sup>1)</sup> According to the Kamarese we should write “koso, taso”. Further, some people pronounce “kālī, kālē” in the Feminine and Neuter. This pronunciation is not common even among educated people; moreover according to the general rule (see Part III. Ch. VIII.) it seems better “kāsī, kāsē”. Finally “o” is changed int “ā”; “kāsī, kāsē”, *etc.* (See Part III. Ch. VIII.)



showing some quality etc., they are often changed into "kās-solo—tāssolo, *i. e.* into the derived Adjective, but used in the same way; *e. g.* "as life so death=kāssāli jini tāssāleñ mōrn".

Both "kosso" and "tasso" can be used also absolutely; then "kosso" corresponds often to "how", (see its concord above in Ch. I.) and "tasso" means "such or in that way". They can be used in the Neuter Gender too and then they are a kind of Adverbs; so "tasseñ=in that way". The Proximate Pronoun of "tasso", is "asso"; and the Proximate Adverb is "āsseñ".

b) "Zosso (zāssi, zāsseñ)—tasso". The 2nd is the same as the Correlative of "kosso" (*v. supra*); the first is derived from "zo"; consequently the meaning is: "in which way... in that way". Here properly we should say: "in that way... in which"; but in Konkani the Latin construction is preferred, viz. to put first the Relative Pronoun *qui—is, qualis—talis*. This "zosso" can be replaced by "kosso" with nearly the same meaning, except that "kosso" seems to indicate more expressly some quality or a similar thing, whereas "zosso" expresses directly the connexion between two things; *e. g.* "zosso ailoi, tasso vōtz = *lit.* in which way you came on that go"; "kosso ailoi, tasso vōtz = as you came in the very state go". Moreover "zosso" cannot be used absolutely (see above).

As to the construction of "zosso—tasso", the same things said about the construction of "kosso—tasso", p. 198, must be applied to these Pronouns too. This construction cannot be fully understood before explaining the construction of the Verbs. Here let us put only some examples "zāsseñ bāpān makā dhaḍlā, tāsseñ āuñ tumkāñ dhaḍtāñ—as the Father sent me, so I send you"; "zāsseñ zāglapeñ bāir sārtā udienti thāun ani diṣṭi poḍtā āstamti pāriant, tāsseñ zateleñ yeṇṇ māsāṣeā putrāṣeā—as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of Man be.

c) "Kitlo—itlo" (*proximate*), or "kitlo—titlo" (*remote*) correspond to "how much...how many", not in quantity but in

number, as in Latin *quot tot*; but it differs from the Latin, because it can be used also in the Singular. Yet some use this "kitlo" also in the meaning of "how much", of quantity, in Latin *quantum*. Both "kitlo" and "itlo" or "titlo" can be used also absolutely; *e.g.* "kitleñ = how much?" Further they may be joined to a Noun; *e.g.* "kitli pirāi = how great age?"

d) The Pronouns which express the Latin *quantus tantus* are "kedo...yedo", (*proximate*), and "kedo...tedo" (*remote*) = "as great...as great". Yet some express the same meaning also by adding "vōđ=great", or some other Adjective, declining this "kedo" according to the Gender; so they say: "kedo vōđ, kedi vōđ, kedeñ vōđ = *quantus, quanta, quantum*"; "kedo sobit = how nice". This manner is similar to the Latin *quam magnus*. From "kedo" the Adverbs "kedoļ = how long time (perhaps shortened from "kedo vēļ)", "keda vēļ, or kedaļa = when"; from "tedo" the Adverb "teda vēļ" or shortened "tedaļa = then, at that time" are derived. To all these Adverbs the Indefinite i can be added (*or ai*); *e.g.* "keda vēļai = at any time", *etc.*

e) "Zo...to" has been already explained.

In the first member or *πρότασις* of correlative sentences the Particle "gi" can be used. (See p. 163, para. 2.)

#### 4. Pronoun "Apuņ"

This Pronoun refers to the person who speaks *etc.* Properly it is a Pronoun of the 3rd Person, although sometimes used also for the 2nd and 1st Person. The derived Adjective "aplo" should be used as in Latin *suus*, in English "own"; yet not seldom "tasso" is used instead of "aplo". I think that this is not quite correct; at least I do not see any reason to justify this use.

Among the forms hinted at, but not given, on p. 77, here I mention "āpāpint" or emphatic "āpāpints"; *e.g.* "Dēu āpāpints assolo = God was in Himself", as we see in the common catechism.

### 5. Interrogative Pronouns

a) "Kiteñ". This Pronoun besides the meanings given in Part II. has also the meaning "that which", as in Latin *quod*; e.g. "kiteñ moñtai, khäreñ niñ = what you say is not true". It is used in the same way as the Latin *quod*; the demonstrative Pronoun -teñ correlative to "kiteñ", is not absolutely required, but it is better to use it (see p. 239); e.g. "kiteñ moñtai teñ (or yeñ) khäreñ niñ". This "kiteñ" is used sometimes instead of "kaintso = which"; e.g. "tujeñ nāuñ kiteñ = what is your name?" "akā kiteñ moñtāt = how do you call this?" But *vice versa* the Adjectives are used instead of Interrogative Pronouns sometimes; e.g. "kässäleñ = how, lit. which?"

b) There are two or three Interrogative Pronouns or Adjectives which are very similar; these are "khäiñtso, kontso, kōñto": "khäiñtso" may mean either "of what quality" (from 'khaiñ = what') or "of what origin" (from 'khäiñ' = where), the context must decide; "kontso" is derived from "kōñ"; hence it means *which* almost in the same meaning as "kōñ". More frequently this "kontso" is used when the question is about few things, e.g. "in which hand do you feel pain? = kontso hāt duktā?" If the question is about many, "kōñto" could be used; yet this difference is not strictly observed. This "kōñto" literally means "who that?"

Examples to show the difference between these Adjectives: "What kind of bread do you like? that coming from A or that coming from B? = khaiñtso uñdo tukā rutztā?" "what kind of man is he (good or bad)? = khaiñtso mānis to?" "which person of the most Holy Trinity became man = kontso zoñ mānis zālo?" "which man (who) is he who came? = äilo mānis kōñto?"

### 6. Indefinite Pronouns

First, there seems to be some difference between the Indefinite Nouns formed by doubling the first syllable and

those formed by *i*. The first are rather distributive, the others are indeterminate; *e.g.* "yeyēk mānis yēundi=let each man come"; "kossoloi mānis yēundi=let any man come". Again, both seem to differ from "kaiñ"; "kaiñ" means "something"; this fundamental meaning is kept also when it is used as an indeterminate Pronoun; *e.g.* "Dēvāk kaiñ pātak lagātgi?=may perhaps something of sin be attached to God?" "Dēvāk kaiñ pātak laganāñ=to God no sin is attached". Perhaps the Particle "kaiñ" might be called dubitative in questioning, emphatic in answering. It corresponds to the Latin *num* or *an* and to *prorsus*; to the English "any" and "at all" ("not, nothing"), to the German "*irgend*" and "*gar*". If we keep in view the derivation and original meaning of these Pronouns and Adjectives, we may succeed in using them correctly.

From the examples given, it appears that these Pronouns can be joined also to Nouns, and thus be used as Adjectives. Strictly speaking, some Pronouns, if used as Adjectives, should change their form somewhat; *e.g.* "yēklo" Pronoun; "yēk" Adjectives; yet I have heard "yēklo" used as Adjective also.

### Exercise

Kurpek ād vetā, to soukāsāi bogināñ. Mānis začēñ kaliz sadeñ nāiñ, Devāk mānuonāñ. Yeun̄tso assā, to āilogi? To mānis kōṇākui soukāsāyen rāvonk soḍināñ: to sūktānk dostā. Šastrāk sāma kaiñ moṇ Sabathā-dis yekā piḍevontāk boreñ kārčēñ (Luk. xiv, 3.)? Pharisevāñ bitār yekleān, šastrā-zāṇāran, vitzārleñ Jezu lāgiñ: Mēstri, sāmārtitso voḍlo upades kōṇ to? Ruk khāiñ<sup>1)</sup> poḍtāgi, thāiñ rāutā. Kōṇānki tankleñ-nāñ Somia Jezu Kristāk utrānt sām̄paḍāunk. Rāyān lek geunk suru kārtāts, hāḍlo tačē lagiñ yekleāk, zaṇēñ takā deve zatale dhā hazār talent. Jēzun poḷeun gouji ji kārtāle vhaspi mānis ani yer lōk, sanglēñ: Vāṭ soḍā; čēḍuñ morunk-nāñ:

<sup>1)</sup> "Khāiñ and thāiñ" are two Correlative Adverbs which follow the rules of the Correlative Pronouns.

ani te takā bepārveān hasle. Vāurādi zo piņņeāk lāglo zāun assā, grestātso zāināñ. Yēk pāuli Rupoiātso kedo vāņto? Yēk pāuli Rupoiātso ātvo vāņto<sup>1)</sup>. Māi sōņeānt,<sup>2)</sup> vīs<sup>3)</sup> tarker Kođiāl aili; mojea bāvān tikā pāuoli.

## Art. IV. Verbs

### A. Verbs in General

#### § 1. Tenses and Moods

##### I. Indicative Mood

It is in most frequent use, even in many cases in which in Latin the Subjunctive is used, as we shall see in the explanation of the tenses.

1. *Present*. It is used and has the same meaning as in our languages, except that it is very often used for the Future a) to show a very near future thing, b) to show the certainty of a future action, c) to show a future thing connected with our present resolution, e.g. instead of saying "I am resolved to do so", they say, "I do..."; again, to the question "will he come?" they answer "yetā=he comes"; to the question: "will you do it?" they answer "kārtāñ=I do". Moreover it is used in the *oratio obliqua* instead of the Imperfect or other tense; e.g. "yetāñ moņ taneñ sāngleñ=he said that he would come". This point will be explained more distinctly later on. Other cases in which the Present may be used for the Future, e.g. the historical present are as in Latin.

2. *Imperfect*. This tense is used generally as the Latin *amabam* or as the English "I was loving", yet not so often, as

<sup>1)</sup> This is the easiest way of expressing the fractions, i.e. to join the required Numeral Adjective to "vāņto=portion"; so we get "āļvo vāņto= $\frac{1}{2}$ ", "dhāvo vāņto= $\frac{1}{3}$ ", "sōļāvo vāņto= $\frac{1}{4}$ " etc.

<sup>2)</sup> A month corresponding nearly to our September. See Appendix to the Dictionary.

<sup>3)</sup> To express the date the cardinal numbers are used.

in Latin; for, sometimes, the Past is substituted. Besides, while we use in Latin very often the Imperfect to show time, *e.g.* *cum regnaret Servius Tullius...quando ipse ambulabat...*; in these and similar examples, the Konkani language prefers to use the Participle with “*velār*=in time”, or the Gerund in “*-anañ*”, although it can be used also in the Imperfect with “*kāiñ*=when”; *e.g.* “when Tippu-Sultan was reigning = *Tipu-Sultān rāsvot kārtanañ*”, or “*Tipu-Sultān rāsvot kārčēa velār*”, or “*kāiñ Tipu-Sultān rāsvot kārtālo*”.

3. *Past*. This tense is used like the Latin *amavi*, as this “*amavi*” is translated by the English Past (for, *amavi* is expressed by: “I loved, and I have loved”); moreover it is used in some cases in which we should use the Imperfect; *e.g.* “to *ghāṭ zāuñ assolo*=he was (*erat*) strong”.

4. *Perfect*. It is expressed by the Latin “*amavi*”, as this is expressed by the English “I have loved”. It seems to be used, especially when it expresses a time entirely passed; *e.g.* “last year I went to Bombay=*gelea vorsānt āuñ Bombāi gelāñ*”.

5. *Past Perfect*. In Latin *amaveram*. This tense properly expresses a time past, compared to another past time. As such it is rare; because *a*) when this tense is governed by a Conjunction (when, after...), it is translated by the Participle; *b*) sometimes the simple Perfect is used; but, on the other hand, sometimes this tense, perhaps not quite correctly, seems to be used instead of the Perfect; *e.g.* “*tañēñ apleñ kām kārunk natṭlēñ*=he has not performed his work”. Again, sometimes it is used for the Imperfect, “to *nidullo*=he was sleeping”. As emphatic, viz. as an Emphatic Perfect, it is often used; and this seems the most common meaning of this tense.

Let us try to give a better explanation of the three last tenses. Although Past, Perfect and Past Perfect are very near as to their meaning, for which reason sometimes they are used promiscuously, yet in some cases we must distin-

guish them, and use them not promiscuously. As far as I could learn from many examples considered in this minute and difficult point, this difference is made in Konkani: Past is used to show a past thing which does not any more continue; Perfect shows a past thing which in some way still continues, or at least, it is unknown whether it ended; if two past things are considered, expressly or implicitly, of which one is anterior to the other, the Past Perfect is used, although in English the Perfect or Past perhaps would be used. Examples: "Yesterday I wrote a letter=kāl āuveñ kagad boreileñ". If we say: "boreilāñ", it would implicitly show something which still continues; e.g. "up to this I did not get any answer". "Where is your brother? = tuzo bāu khāñ assā?" "he is gone to Bombay (and is still there) = to Bombāi gelā"; "Antony died three years ago=Anton tīn vorsāñ adiñ melā"; "yesterday I walked three hours, to-day two hours=āuñ kāl tīn uorañ tsalyloñ, āz dōn uorañ tsalloñ".

Although this seems to be the difference between these tenses, we cannot pretend to explain all cases according to this rule or to have it observed by all.

6. *1st Future Absolute*. It is used a) to show a future thing, without any doubt; b) yet sometimes it seems to be used also for an uncertain future event, chiefly if it was considered at a particular past time about to happen; e.g. "hariyekā kṣaṇa amkāñ bñ distaleñ to moruñ moṇ or mortolo moṇ—we were every moment afraid that he would die". Yet to show a doubtful future the Contingent or the Potential Future (see below) is commonly used, viz. the Future in an or in. c) It is used also in this and similar sentences: "Why should he run? = kiteāk dāuntolo?" although such sentences might be expressed also by the Necessary Mood; e.g. "kiteāk dāvazāi?" or also by the Infinitive as in Italian "*perche correre?*"=kiteāk dāuncheñ?" d) It may be used also to show not a future thing, but a potentiality; e.g. "he has no teeth, how can he bite? = takā dānt nānt, kosso sābtolo?" yet, here, it would be better

to use the Potential Mood. *c*) Finally it is used to express aim or purpose instead of the Supine; *e. g.* "zärtär äun favote jinsiñ sāngtoloñ ani tumiñ bāktien aikateleāt, devācī kurpa amkāñ zāi = for me to speak properly and for you to hear with devotion, is required the grace of God". This last mode is not very common, although it seems to be elegant.

7. 2nd Future or Past Future: in Latin, *e. g. vocavero*. This tense is seldom used; for, if the Latin 2nd Future is preceded by some particle, the Participle is used; moreover the 1st Future is often used instead of the 2nd. If, however, it is required, the Potential Future (in -ān or -in) is used by many; yet see p. 119, para. 9, from which we can understand that "nidtoñ assoloñ" can be considered as the 2nd Absolute Future, "nidlo astolo or nidun astolo" as the 2nd Contingent Future; whereas "nidān" seems to be an incorrect form of the 2nd Future. Moreover a periphrastic 2nd Future often occurs, corresponding to the Latin; *e. g. si fecerit omnia quae praecepta, sunt vitam vivet* = to upadēs sambaļāt zaļeār, jip jietolo": *i. e.* the Future Potential joined to the Conditional of "zatā", *lit.* "if it happens (that) he will keep the commandments" *etc.* Hereby its construction is also known. It seems chiefly used with a Future preceded by "if;" about this later on.

## II. Imperative Mood

This Mood is used not only to command, but also 1) to inquire, to consult, *e. g.* "amiñ kiteñ kāriāñ? = what can we do?" 2) to exhort, *e. g.* "rāzār kāriāñ = let us pray".

Pay attention to the difference between the 1st and 2nd Person Plural, *n. e.* the 1st Person is "nasal", as usual, the 2nd is not "nasal". The 2nd form of the 2nd Person Plural is used only in some cases. The form in *a* may be always used.

Many forms of Imperative have been given in Part II. The first form is more common in the really imperative meaning, except the 1st Person "-ungi" which does not often occur.



The 2nd form in “-uñ” is rather permissive, optative, and benedictive, or rather it expresses also Imperative, but mixed with the Benedictive, Permissive and Optative Mood (the Benedictive which is put by Max Müller in Sanskrit, may be considered as contained in the Optative); if nothing of Imperative is expressed by the Verb, then it is only Optative or Subjunctive which has the same form. The 3rd form, periphrastic, cannot be used promiscuously, because it seems to express some permanent thing; we may see whether in English or Latin we could use that periphrastic form; then we may, usually, employ it also in Konkani; so we cannot say: “*fias transiens* = become crossing (*e.g.* the river)”. The last form expresses not only command but necessity: therefore it cannot be used indifferently, we may employ the plan just now suggested.

### III. Optative Mood

As hinted above, the meaning of this mood implies not only desire, but also blessing etc. Consequently in Konkani there is no necessity to distinguish Optative from Benedictive with Max Müller. By this we do not mean that whenever desire or blessing is expressed, the Optative Mood must always be used; often the Indicative or some other Mood may be used; *e.g.* “*makā nidunk khuṣi assā* = I am willing to sleep”.

Only three tenses have been given, because usually those tenses are sufficient. If some other tense be required, it will be not difficult to find out from the given forms of the paradigm, a suitable one to express this other tense. The Future Optative may be expressed by the Imperfect; yet in our European languages also a pure Future Optative is not commonly found. That “*boreñ*” or “*puro*” put in the paradigm, is not necessarily to be used, but can be used in the Imperfect and Past, as strengthening the meaning; or rather, it expresses explicitly what by omitting those words, would be implicit; “*assālleñ*” can be omitted as usually.

#### IV. Subjunctive Mood

As in this Mood many tenses are contained, which differ considerably one from the other, and on the other hand I do not wish to introduce new moods, without necessity, so it is somewhat difficult to speak of this Mood generally. Hence I will speak of each tense in particular.

1. *Present*. It is very seldom used as a pure Subjunctive (often as Optative), yet sometimes it occurs a) like a permissive Verb; e. g. "buk mezār gāluñ = he may put the book on the table"; b) to consult or to ask "āuñ kiteñ kārūñ? = what can I do? = *quid faciam?*" It coincides almost with the Imperative, or we may say that what has been given as Imperative is, strictly speaking, rather Subjunctive. The Latin Subjunctive, as in the sentence "*qui possum scire* = how can I know it", may be expressed by the Absolute Infinitive, sometimes, "āuveñ kāseñ zāṇa zāunceñ?"

2. *Pure Imperfect*, as in Latin *indigebamus gratia Dei ut faceremus bonum*. First remark that on p. 109 the 3rd Person Plural has been omitted which however has been put at p. 90. Remark moreover that the s of the termination, is to be pronounced not as ts, but as a pure s. It occurs very seldom, and only in this meaning, as in the above example, viz. to show aim. In reading, I remember to have found it about three times. It seems to have only two persons in the Singular and one in the Plural, but three terminations for the three genders. What is to be done, if another Person occurs? Another Person can very seldom occur, because this tense, in Transitive Verbs, has a passive meaning. Yet, if it occurs at least in Neuter Verbs, I heard the given terminations of the 3rd Person are suitable also for the 2nd Person; at all events we can use another tense, e. g. the Supine. I have not heard the other persons used, i. e. 2nd Singular and 1st and 2nd Plural; hence I could not put them down, in order not to invent a language; by seeking more exactly, we may perhaps find them. I must, however, add that I

tried, by asking, to find whether the other Persons in *oi* etc. could be used; but from the answers which I received, it seems that they are not used. Common people do not use this form; books do not exist, at least in such quantity as to throw sufficient light; hence it is not so easy to determine this point. If we find a difficulty in this tense, we may use some other tense for it, *e.g.* the Supine.

Besides the given form of this tense, another occurs sometimes; *i.e.* instead of adding “-soñ” *etc.* “-sārkoñ” is added, modifying this “-sārkoñ” in the same way as “-soñ”.

Let us now give some examples to explain this tense: “Jesus Christ sent the Holy Ghost in order to enable the Apostles to preach the Gospel all over the world = Jezu Kristān Spirita Sāntāk daḡlā Apostolānk Evanjel sāḡlea souñsārānt pārgāṭ karisso”; “I give you a prize in order to encourage you to learn = āuñ tukā yāk inām ditāñ, sikunk tukā dhāirivont kārisso”; “the father gives a punishment to the daughter in order that she may become good = bāpui duvek šikšā ditā, tikā bori kārissi”.

Though I have used this tense also in the negative form, yet, I think, this is not so often used, and instead of it, the Supine Negative might be used; *e.g.* “āuñ tukā šikšā ditāñ pātkānt portun poḡanāñ zāunk = I give you punishment in order that you may not fall again”.

3. *Past, Perfect, Past Perfect.* A special form for them does not exist. I will show in the Appendix how they can be expressed. For the present it is enough to know, that very often the Indicative or the Participle or the Gerund are used in their place.

4. *1st Conditional.* Latin *si facerem*. In general, the Conditional form is most largely used; because it is used not only when we should use the conditional, but in many other cases too, provided the meaning does not forbid it. This tense does not only express the Latin *si facerem, si fecisset*, but also any tense preceded by “*si* = *si vis*” *etc.*, though on the

other hand not always is a tense preceded by *si* to be translated by the Conditional in “-leār.” Hence as many English tenses have not their corresponding tenses in Konkani, the Conditional is one means of supplying the apparent deficiency in some way; *e.g.* “you should go to the church every day”; this “should go” has no exactly corresponding tense in Konkani; hence we may express it by the Conditional thus: “*tuveñ hāriyēk dīs Igārjent geleār bhōu boreñ = lit.* if you were to go every day to the Church, this would be very good”. Yet there are other modes of translating such sentences. This 1st Conditional therefore is used, *a)* as I have just now said; *b)* sometimes to show time (though perhaps not quite correctly), instead of the Gerund in “-anañ”; *c)* sometimes it expresses desire, but then it is Optative; *d)* common people use sometimes the 1st Conditional instead of the 2nd Conditional; but this is wrong.

*Remarks.* *a)* There are at least three forms for expressing this Conditional, viz. 1) the termination “-leār”; 2) “-zārtār = if”, with the Contingent Future, *e.g.* “-zārtār to sikat = if he learnt” (see the distinct explanation of “-zārtār” in Art. VII.); 3) “-pokšek = in case that...”; it is used like a Postposition, *i.e.* joined to the Participle; *e.g.* “-pātak aḍarlelea pokšek = in case that sin should be committed”. “-Pokšek” is the Dative of “-pokša = side”.

*b)* Sometimes the termination “-leār” takes an *i* at the end: then the meaning is “*although*”. Instead of this *i*, “-zāritār” may be used with the Contingent Future.

*c)* The first part of the Negative form should be conjugated as the Negative Present Indicative: “-nidanāñ zaleār, nidanāñ zaleār” *etc.*, although common people do not conjugate it. See below § 2.

5. *2nd Conditional.* Many things said about the 1st Conditional can be applied to the 2nd Conditional. Instead of it we may use “-zārtār” with the Past Perfect; to express “*although*”, *i* is added to the 2nd part, or “-zāritār” (zāritāri) is used with the Past Perfect; *e.g.* “-širūp tukā, Korozāim, šī-

rāp tukā, Bethsaida; kiteāk zārtār tūmče thāiñ zallyo-tāssālyo podvedig kārnyo Tyrus ani Sidon mullea šerānt zallyo, te bhon tēmpa adiñ prācītačēñ vāstur ani gobor gāln prācīt ādārunk pāute assalle = woe to thee, Chorazim, woe to thee, Bethsaida, for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes". (Matthew xi. 21.)

6. 1st *Conditionatum*, in Latin the 2nd part of this sentence, *si diligeres Deum, servares ejus mandata*. In Greek it is called ἀπόδοσις. I call it *Conditionatum*, because it expresses what would happen, if a condition be fulfilled (as in Theology *Conditionata*). See page 120, para. 11, about the exact form of the 1st *Conditionatum*, and its meaning.

Though the regular and usual *Conditionatum* is as given in the paradigm, yet sometimes it is allowed by the meaning, to use also the Present or the Future in its place; in such a case it seems that in the ἀπόδοσις the form in "leār" is not properly used; the Present or some other tense, as the meaning requires, should be used instead of "leār"; e.g. "zārtār tuñ Dēvāče kušie pārmāṇe tzāltai, tukā santōs meļtā = if you walk according to the will of God, you will find joy".

7. *Past or 2nd Conditionatum*. First observe that by accident the more common form of it in "-tolo" given in § 2, has been omitted in § 4. Then see page 120 for the exact form and different meanings.

The tenses of the Conditional and *Conditionatum*, strictly speaking, should form a peculiar Mood.

## V. Potential Mood

This Mood, as distinct from other Moods, does not exist in many languages; its meaning is expressed by some other Mood or with circumlocutions. In Konkani we must distinguish this Mood, because it has peculiar terminations, at least in the principal form ("iyet"). I find this Mood also in the Kanarese Grammar by Hodson, although this author compre-

hends under such a name also what I call Necessary Mood. I do not see this Mood in the Tuju Grammar or in the Grammar of the Mahrätti language which should have, as some think, great similarity with Konkani. The fact is that Mahrätti might have had great similarity in former times; now many things are different, and we cannot make objections against some rules of this Grammar by saying that in Mahrätti the things are not so. I must however add that in Mahrätti there are Potential Verbs, derived from a simple Verb by the addition of ञ to denote possibility.

After these introductory remarks, consider, that although in the paradigm (p. 110 etc.) in some forms the neuter of "assā" has been given, sometimes the context may require another Gender; *e. g.* "assolo" instead of "assalēñ". Remark further, that this Mood is varied in many different ways, which can be hardly reduced to rules. The given forms are only the most common and even these are formed by some in a different way.

1. This Mood is used to indicate *a*) whether a thing is allowed, *b*) whether there is probability that a thing will be done, *c*) whether there is power (*potentia physica*) to do something. To indicate the first meaning, more commonly the first form in "-iyet" is used; to indicate the second meaning, the same first form in "-iyet" is used, or often also the third form; to indicate the third meaning, more commonly the second form with "tanktā or tank assā" is used. This must be understood of the affirmative form. For the negative, in the first meaning, "-naye" is used, or often also "nozo"; in the second "nozo", in the third "tankanāñ". As regards the Future Potential a distinct explanation is required; for it is of very frequent use. This Future in an (or in) is used *a*) to show a future thing, but with some doubt, *e. g.* if I ask, "is such a thing found in the bazār"? If there is some probability of finding it, they answer: "mejat=it will be probably found". On the contrary, if they are certain to find such a thing, they

answer: "meļtā" or "meļteleñ". So, if seeing a sick man we say: "to mortolo" we mean to say: all signs of approaching death are there. If we say: "morat", we mean to say: "I do not see certain signs of approaching death, yet he may die". *δ*) This future is used also to express these and similar English phrases: "I should like to ask you = āuñ tujeñ lagiñ itsāran", you might perhaps say: "tumiñ sangšāt".

2. With the Potential Mood a kind of periphrastic conjugation takes place by adding the Verb "assā" in the required tenses to the form in "-iyet"; *e. g.* "poļeyet assalleñ = it was to be seen". And again the same form of Potential prefixed to some Participles, becomes an Adjective corresponding to the Latin Adjectives in *-bilis*; *e. g.* "poļeyet assalleo västu = *res visibiles*", *h. e.* exposed to the sight of all, or which are worthy to be seen. About this see below.

## VI. Necessary Mood

This Mood is not put in the Kanarese, Tuḷu and Mahrāṭṭi Grammars, which I have seen; yet its meaning occurs in all languages; why, therefore, introduce this new Mood? I answer: because it seemed to be as necessary, as I thought the Original and the 2nd Locative are, which are not to be found in Kanarese and Mahrāṭṭi. I must, however, acknowledge that, strictly speaking, we might perhaps have avoided this new Mood by saying that its meaning is expressed by adding "zāi" to some other tense of the Verb, or by using the periphrastic conjugation, as in Latin *neccesse est ut faciam, faciendum est etc.* I preferred to make a special tense; because *a*) the union of "zāi" with the Verb seems to be not only an apposition, but a real composition. It is true that the termination "zāi" does not change, and another peculiar termination does not occur; yet the first reason *probat nimis*, because it would prove also that the Potential Mood is not a peculiar Mood, which nobody will grant; the second reason proves only that not all tenses or forms of this Mood are

peculiar to this Mood; and I grant that if no peculiar termination would occur, I would not have introduced this new Mood.

δ) The Necessary Mood renders this part of Grammar much easier and clearer. This reason must be joined to the first reason in order to have its strength. You will perhaps say: *non sunt multiplicanda entia sine necessitate*. In this matter a great utility can be considered as *quaedam necessitas*; moreover, although this could not be called *necessitas*, why must be prohibited *multiplicare modos cum magna utilitate*? All philosophers say that *ex duobus bonis melius est eligendum vel eligi potest*. At all events, *in dubiis libertas*; you are allowed, as for you, to eliminate this Mood, which is not absolutely required.

After these introductory remarks, a few words about its use.

1. The necessity expressed by this Mood may be of any kind, *i. e.* moral (obligation), or physical, or of every day life, not regarding obligation; consequently it can be used whenever some kind of necessity is to be expressed, although such a necessity be concealed by different expressions of other languages; it corresponds to the Latin *debeo*, *necesse est*, *convenit*, *expedit*, and to many other similar expressions. It is used moreover, joined to the Conditional of "zatā", to express sentences like this: "if you wish to go to heaven, keep the commandments = sārgār votsazāi zalcār, sambaḷ upadēs". Here two notions are expressed at the same time: first, the conditional notion, then the necessity of doing this and that, in order to obtain what is expressed by the Conditional.

2. The use of the different forms of Necessary Mood is understood by the translation of each form given in the paradigm. Only you must remark that this Mood is managed in so many various and elegant ways as to render it impossible to give all the different combinations or to reduce them to certain rules; practice will teach you; yet something will be said hereafter. The given forms are the fundamental forms only.



3. "Zāi", which expresses necessity in general, has no conjugation not only when it is used alone, but also when it is joined to another Verb. If this "zāi" is used to express necessity in general, the other tenses may be formed by adding the corresponding tenses of "zatā" to "zāi"; e.g. "makā zāi zateleñ = I shall be in need of..." (see p. 136, § 7, para. 4). Its construction is regular, viz. the thing which is necessary is put in the Nominative, the person to whom it is necessary in the Dative, just as if the literal meaning were: "it is necessary". In the Negative form the root is different, for the reason shown in the conjugation. This "zāi" is often pronounced "jāi"; some say also "jō"; but this pronunciation seems to be vulgar.

4. Not all tenses of this Mood are used. Hence what is to be done if we require such tenses? I think, that the periphrastic conjugation may help us to supply those deficient tenses.

### VII. Infinitive Mood

This Mood, along with the Gerunds and Participles, presents many difficulties.

1. *Absolute*. This mood has two forms, viz. either "-tso, (-či, -čeñ)" or "-untso, -unči, -unčeñ" (see pp. 92, 121, para. 14). It is used a) absolutely to express the meaning of the Verb: we would say in Latin *to legere, to scribere*; b) like the Gerund in dī of the Latin: *voluntas discendi*; c) for the Future (see p. 246, para. 6); d) for the Subjunctive (see p. 249, para. 1). In the a) case it agrees with its object; e.g. "to read a book = yēk pustak vātčeñ"; "to beat a beast = yēk monzāt mārči"; "to do a work = yēk kām kārčeñ". In the b) case it agrees with the Noun governing this Genitive. If this Infinitive has moreover an object, the Infinitive may agree with the object or with the Noun governing the Genitive, e.g. "sārgār vetči khuši = the desire of going to heaven"; "yeñ kām kārčeñ khuši = the wish of doing this work", or "yeñ kām kārči khuši". Yet see p. 201, para. 13. The four pre-

ceding cases are easy and more or less used also by common people. The two following cases are somewhat high and elegant. *e*) The Absolute Infinitive is used for the Present in descriptions, as in Latin the Historical Infinitive; *e.g.* "tapeñ sakālinčeñ ani sānječeñ rāzār kārčeñ bhou aprup; tapeñ sakrament kāngeunčeñ bhou upeñ=he recites (recite) his morning and evening prayers very seldom; he receives (receive) the sacraments very little (seldom)". Yet we could explain this example literally also in this way: his reciting prayers (is) very rare" *etc.*; then this Infinitive would not be used for the Present: the former explanation however is more natural; *f*) it is used, as in Latin the Accusative with Infinitive, *e.g.* "khāinčea-i mǎnšān tuje lagiñ māgči tukā gārz nāñ mōñ, yea vorviñ amiñ sātmandtāuñ tuñ āilāi mōñ Dēvā lagtso=thou needest not that any man should ask thee, by this we believe that thou camest forth from God". Remark that "māgči" agrees with "gārz", although it is in a different sentence. In these cases, the subject of the Infinitive is more frequently put in the Instrumental, although the Verb be Neuter. In the cases *e*) and *f*) it seems to be not only more frequent, but also usual to put the subject in the Instrumental; this point will be explained more distinctly below. As regards the construction of the Instrumental with the Infinitive, the rule is the same as in Latin, *i.e.* the subject is put in the Instrumental, the Verb in the Absolute Infinitive; if there be some Noun by which this Infinitive is governed, as in the above example, it agrees with that Noun; else it is put in the Neuter. No Past Infinitive is in use, as we shall see below. *g*) It is used in the Dative instead of the Supine; because the Dative is used also to express purpose; but then as to the meaning it is rather the Supine: "Dēvān amkāñ rātsleāt āmtso ātmō bačāu kārunchēak=God has created us to save our soul". Yet in similar sentences, generally speaking, it is better to use the Supine, or the Participle with "pāsvot".

Remark *a*) that the Absolute Infinitive having a declina-

ble form can be not only conjugated but also declined; *i. e.* put *e. g.* in the Dative just as Nouns, if according to the general rules one or the other case is required (see p. 123, para. 10 and *alibi*); *e. g.* "boreunčōāk lāi = *lit.* apply to write (cause to write). Remark *b*) that in some cases it may be used promiscuously with the Supine, even in some of the cases stated above; *e. g.* "morunk makā khuši assā, *or* morči makā khuši assā = I wish to die". Remark finally *c*) that the *a*) case comprehends also the Verbal Nouns as stated at page 168, l. 8, *a fine*.

The Absolute Infinitive, as regards the form, is the same as the Participle Future, the Gerundive etc.; hence the context must decide. Somebody might perhaps reduce all forms in "-tso" to one; for the sake of distinction we are allowed to keep them separate.

2. *Supine.* *a*) The chief meaning of the Supine is to show purpose or aim and corresponds to the Latin Supine in *um* and to the forms with "*ut* = in order that". *b*) Yet sometimes it is used also to show an implicit aim, *i. e.* when in Latin we should use neither the Supine nor *ut*, there being however the notion of some aim implied in the sentence; *e. g.* "do you like to go? = votzunk tukā khušigī?" *c*) Finally it may be used sometimes for the Absolute Infinitive, although no aim seems to be expressed; *e. g.* "peleātso mosor kārunk pātakgī? = is it sin to hate the neighbour?"

Remark that to express aim very often instead of the Supine we may use the Participle, especially that in "-tso" with some Postposition having a meaning agreeing with the fundamental meaning of the Supine; *e. g.* "pāsvot=for"; "khātir = for"; so we may say: "sīkaṭ vāstu moje motin poḷeileāt bud sikunk = I have considered all things with my mind in order to learn wisdom", *or* "... bud sikčea pāsvot"; "magā ani tumkāñ meḷteleñ, tumtso santos bhorpur zāunčea pāsvot = ask and you shall receive: that your joy may be full". The use of "pāsvot..." with the Participle is perhaps more common than the Supine, especially when the Verb has an object. The Future can also be used for the Supine (see p. 247, *c*).

In some Verbs the termination *-onk* seems to be used instead of *-unk*.

### VIII. Participles

1. *Present*. There are many forms; almost all may be used as Adjectives or as Pronouns; *e. g.* “*vātstolo mānis* = a reading man”, or only “*vātstolo* = he who reads”.

The form in *-tso* is the same as the Future Participle. It seems that, strictly speaking, the Participle in *-tso* cannot be used also as a Pronoun, whereas the Participle in *-tolo* can be so used; *e. g.* “*vāiṭ kārtolo sikšā bogtolo* = evil-doer will suffer pain”; we could not say correctly: “*vāiṭ kārtso* . . . .”; we should say: “*vāiṭ kārtso mānis* . . .”

The form in *-tā to* is not a true Participle, and does not follow the rules of the Participle, but the rules of the correlative sentences (see *passim* Part II. Chapter III. and Part IV. Chapter III.); *e. g.* “God will give a reward to those who walk uprightly = (je) *sāma tsāltāt, tankāñ Deu inām ditolo*”. The most simple rule for the right use of such a Participle in *-tā to* is not to consider it at all as a Participle, but to consider *to* as a Correlative Pronoun of *zo* understood. This kind of Participle is, however, often used even in cases in which we should not use a correlative sentence; *e. g.* “the man, who is coming, is my brother = *yetā to mānis mozo bāu*”. It seems that it is used instead of the forms in *-tolo*. or *-tso*, when we want to give some emphasis or to point out some thing.

As regards the Participle in *-tolo*, *-teli*, *-teleñ*, although I have heard it also used as a Future Participle, yet as it cannot be used promiscuously, it will be safer, especially for beginners, to use for the Future Participle only the form in *-tso*, and to use the form in *-tolo* only as a Present Participle. The rule, however, seems to be this: the form in *-tolo*, *-teli*, *-teleñ* (see p. 119, para. 10) is used as a Future Participle, but following the rules of the Correlative Pronouns, as we have said of the Participle in *-tā to*; the form in *-tolo*,

-tāli, -tāleñ" (*s. l. c.*) is often used as a Future Participle, but following the rules of the common Participles.

The Participle in -tāñ is used in composition, chiefly  
*a*) with "astanañ" in the Present Gerund "kārtastanañ", or shortened, "kartanañ = doing, or been doing, or while doing";  
*b*) with "zāuñ" in the compound form of the Imperative "nidtañ zāuñ = let him be sleeping"; *c*) in the periphrastic conjugation: "āuñ kārtāñ thāiñ assāñ". Now I remember only "mortāñ mānis = decrepit man", in which sentence "mortāñ" is used out of composition, (if it is really a Participle, from "mor = die" and not another original word). The chief meaning of all these forms of the Present Participle, except that in -tā to, and perhaps the Participle in -tāñ, is, mostly, like the meaning of the Latin Present Participle in -ns, *i. e.* the contraction of a relative sentence; *e. g.* "nidtolo or nidtso mānis = the man who sleeps" *etc.*

The Participle in -un, or shortened, -n, is, I may say, every thing, viz. Participle Present and Past Gerund *etc.*; for this reason you find this form among Participles and Gerunds. As a Participle it is used but seldom in the periphrastic conjugation, *e. g.* "nidun assā = he is sleeping"; it has some times also a passive meaning, *e. g.* "boreun assā = it is written".

Besides the given forms, another occurs compounded of "tāssolo = such", added to the Participle in -tolo *etc.*; this "tāssolo" is added also to the other Participles; *e. g.* "kārtalo tāssolo, kello tāssolo" *etc.* What is the construction of this Participle? If we consider it as a real Participle, its construction cannot be satisfactorily explained; just as I said of the Genitive, which is almost inexplicable, if it is considered as a Noun. If we consider that "tāssolo" as the Pronoun which means "such," added as a Konkaniism to the Participle, its construction is easy; because it is the same as the construction of such a Pronoun if it were used to strengthen the Participle; *i. e.* as we have seen, "tāssolo" is correlative of "kāssolo"; the first correlative is often omitted; hence it remains only "tāssolo".

In the common cases it has no peculiar difficulty, yet there are some sentences in which it cannot be easily explained otherwise than by making the supposition stated above; *e.g.* "ātmno āskāt zatā, yā pātkā vorviñ mortā, dekun takā portun ghāt kārunk, vo mahā pātkāncea gratsarān jiv kādlole tāssā-leāk portun jivont kārunk thoḍeañ vaktāñči gārṣ assū—the soul becomes weak or dies by sin; therefore in order to give her new strength or to give her a new life, if she unfortunately should have been deprived of her life, some medicines are required". Here the Participle "kāḍlolo tāssolo" is divided into two parts, one of which agrees with "jiv (kāḍlolo)", the other agrees with "takā"; why such a division? No reason can be given if this Participle is like the others; on the contrary if we consider "tāssolo" as I said, then it is very easy, because we can translate so: "...or to strengthen such (a soul) deprived of her life..." *etc.*; or, more literally: "...she (who has been) deprived of her life by mortal sin, to such to give ...". This literal translation explains in the most simple and natural way the construction of "tāssolo".

I said that "-un" is sometimes contracted into "n"; this contraction cannot always be made; euphony and use must be consulted; *e.g.* "kāḍeun" cannot be contracted. It seems that the Verbs having the root ending in a consonant take only "n" whenever it is not too hard to pronounce it. The Verbs having the root ending in a vowel, more frequently, if not always, take "un". Moreover I have often heard "on" instead of "un"; this may be a variety; yet it seems rather convenient to use "on", if "v" precedes, as is the case with the Verbs in "au" which change "u" into "v" when the termination to be added begins with a vowel. (See p. 143, para. 2.)

2. *Imperfect.* This is the contraction of the Relative Pronoun with the Imperfect Tense "*qui faciebat* = kārtaḷo". It may be used also in the correlative sentences; *e.g.* "the man who was yesterday laughing, died to-day = kāl hastālo mānis āz melo". This Participle is better used, adding to, *i. e.* as the Participle in -tā to (see above). It may be used also as a Pronoun.

Though really this Participle seems to differ from the Present Participle, yet common people are not aware, I think, of such a difference.

3. *Future*. This is, as the Latin *venturus*, a short expression of the Relative Pronoun with the Verb in a Future Tense "*ille qui venturus est* = *yeuñtso*". Besides the form in *-tso* we may use also the form in *-tolo* (see above, Present Participle).

This Participle is used *a*) to contract sentences with the Verb in a Future Tense; *b*) in the periphrastic conjugation with future meaning "*yeuñtso assā* = *is venturus est*."

4. *Past*. This is the contraction of a relative sentence with the Verb in a Past Tense: *qui venit*. In Latin we have no Past Participle corresponding to this *qui venit*, except the deponent and a few other Verbs; in Konkani, we have it, if the Verb is Neuter; "*āilo mānis* = *homo qui venit*".

But in the Transitive Verbs, the Participle has a passive meaning, because the Participle has the same nature as the tense, of which it is a contraction; hence, as the Past of the Transitive Verbs has a passive meaning, the Participle too has a passive meaning; yet sometimes I have found it used in an active meaning; *e.g.* "*kākult keleānk kākult meṭteli* = *lit. those who have done mercy will find mercy*". Yet there is a way of explaining this example without saying that the Participle has an active meaning.

Although this Participle exists, yet it is very seldom used; generally they use the Past Perfect Participle; so "*āz tukā mello mānis mozo bāu* = the man whom you met to-day (is) my brother." This Past Perfect Participle is used especially in contracted relative sentences.

5. *Perfect*. This should be "*kelā*"; but it is not used, except by a few, it seems. Yet the form "*kelā to*" might be used in the same way in which "*kartā to*" is used; *e.g.* "*to those who have performed their duty I give a price* = *aplo kāido kelā, tankaṇ yēk inām ditāṇ*".

6. *Past Perfect*. It differs from the preceding Participle, only because the *l* is doubled, or, if this is not allowed by

the nature of the consonant, o or u is inserted<sup>1)</sup> (see Part II. Ch. IV.); e.g. "kelo" is Past Participle, "kello" Past Perfect. The chief meaning of this Participle is the same as the meaning of the Past, as I said just now; moreover it is emphatic. Hence in the formation of the Adjectives called Participial Adjectives, as there is a certain emphasis, this Participle is used; e.g. "adorable = nāmāskār fāvozallo" etc.

1. What I said about the Past Participle, viz. of its passive meaning, must be said, of this Participle too and of the Perfect Past.

2. The Participles in "lo" are declined as Adjectives of three terminations if they are used as Adjectives, as Nouns of the 3rd Declension if they are used as Pronouns; e.g. "yōk pātki prācīt keloānt Anjea thūñ santos assā=ūñ. in having a sinner done penance, angels rejoice". Here "keloānt" is 1st Locative from "keloñ".

3. Here the Participle in "to" must be also mentioned. This, as I said on p. 119, para. 10, occurs only or chiefly in composition with a Verb. I have found it also joined to a Noun, just as the other Participles, but very seldom, and used only by some, as in the sentence "kāḍto voḍto tāp = intermittent fever."

### IX. Gerunds

1. *Present.* As appears from the paradigm, it has two forms, or rather only one form written in two ways, long or short. The 2nd form is a compound of the Present Gerund of "assā", and of the Participle in "-tāñ". Hence "tsāltas-tana" means "be walking".

This Gerund is used chiefly to show time, as in this and similar sentences: "When God invites you, follow him = Deu tumkāñ apoitanañ, taḇeñ utar aikā". It is used by preference by these people, even in cases in which it seems out of place. This Gerund with the Conditional is a makeshift to supply the deficiency of some tenses. This Gerund is Present, yet used sometimes for the Imperfect, Past, and Future; e.g. "*Cetera autem, cum venero, disponam* = āuñ yetanañ, dus-reo vāstu sāma kārtoloñ". By this Gerund we may translate many cases of the Latin *Absolute Ablative*, with this difference that in Konkani the subject is not to be put in the Ablative,

<sup>1)</sup> At Goa, so I have heard, they always put this "o" between the two "l".



as in Latin, although the subject of the principal sentence were not the same as the subject of the secondary sentence; e.g. "*Regnante Servio Tullio, Roma munita est*" = Servius Tullius rasvot kărtanañ, Rom molleñ šār ghăţ zaleñ".

Instead of using this Gerund, the Participle with "vêl = time", put in the 2nd Locative can be used; e.g. in the above example "Servius Tullius rasvot kărċea veļār = *lit.* at the time (in which) Servius Tullius reigned...". This second way of expressing time is also very frequent (later on I put its construction). Yet this 2nd form can be properly used when, translating literally the Konkani into English; as in the above example, the meaning is not altered.

2. *Imperfect*. In form it is the same as the Participle Imperfect given above; but that Participle has also the meaning of a Gerund. It is used a) as in Latin, the Gerund in *dō*, meaning manner and cause; e.g. "by doing evil you cause loss to your soul = vāiţ kărn, aplea âtmeāk lukšān kărtai = *malum agendo, damnum infers animae tuae*"; "to bôb mārñ gelo = he went away crying". Probably in the 2nd example it is not a Gerund, but the Participle Present; in Latin we could translate it thus: *ipse clamans abiit*; in Italian we should use the Gerund: *se ne andò gridando*. b) It is chiefly used when the Conjunction "and" between two Verbs is omitted as in this and similar examples: "go and ask"; omitting "and" we get "going ask = votsun itsār". This way of speaking is almost universal; it is a true Konkanism; if we put "and", they would understand it; but it would not be, often, according to the character of Konkani. c) It is used to form many compound Verbs (see hereafter these Verbs); e.g. "ukoļn-dor = keep raised"; "Jezun sāmzon te ċintăt mōñ appā lăgiñ vitsārunk sāngleñ = Jesus having known that they intended to ask him, he said"; this 3rd case, *quoad substantiam*, is not different from the second. d) It is used also to denote time in cases in which we should use in Latin *postquam etc.*; strictly speaking, in this case it is Past Gerund, *h. e.* it has the meaning

of the Past Gerund, although materially it is the same; *e.g.* "kumzār zāun kitlo tēmp zālo? = after you have confessed, how much time passed?" "garā votzun kiteñ kāruñ? = after having gone home, what can I do?" In some of the examples given above it appears rather as a Present Gerund.

Instead of the Gerund in -un to express manner, cause *etc.* we may use also the Past Participle with "-pasun or -nimtiñ = on account of", or "vorviñ = by"; *e.g.* "to burgo sikleā vorviñ ušār zālo = that boy having studied became clever".

3. *Past.* There are two Past Gerunds very different in their use.

a) The first in "tāts" is used like an Ablative Absolute of the Past Tense. Generally it could be translated by *cum* and the Past Perfect of the Subjunctive; yet the subject is not to be put in the Ablative, as in Latin. An example will make it clear: "Somi Jezu Krist iñ utrañ sangtāts gelo = after Jesus Christ spoke these words went away = *cum Jesus Christus haec dixisset, abiit, or his dictis abiit*". In some cases the subject is put in the Instrumental, as I say later on. Instead of this Gerund we might use the Past Participle with "uprānt"; *e.g.* "iñ utrañ sangleā uprānt gelo = *lit.* these words said after, went".

As appears from the given examples, this Gerund is not declined; because, generally speaking of Gerunds and Participles, only the forms ending in o are declined.

b) The 2nd Gerund (in -un) is the same, materially, as we have seen, as the Participle and as the Imperfect Gerund. Sometimes its meaning is of a Past Gerund as in the above examples: "kumzār zāun kitlo tēmp zālo? = after you confessed, how long time is it?" It is somewhat similar, *e.g.* to the Latin sentence: *eo profecto multa mala nobis acciderunt.*

This Gerund is used 1) if 'and' is omitted, viz. the preceding Verb is put in this Gerund, it may be in a Present or in a Past Tense. Although the Verb preceding 'and' were in a Present Tense, yet the resulting Gerund is Past; because if we

translate it literally, we get in English also a Past Gerund; e.g. "votsun itsār=go and ask, or after having gone ask". 2) It is used to show time, elapsed, as in this and similar examples: "after he died, three years elapsed—to morn pāyon tīn vorsāñ zālīñ". 3) It is used sometimes instead of the Conditional, as in Latin *quum* or *postquam* are used sometimes, although perhaps not quite correctly, instead of *si*. The 2nd case may be reduced to the first; in the second case too, we might use the Participle Past with "uprānt"; e.g. "to morn pāulea uprānt tīn vorsāñ zālīñ".

4. *Future Gerund*. Properly speaking, this is not a Gerund, but the Future Passive Participle; in Latin it is called *Gerundivus*; e.g. "*faciendus, amandus*." It has the same use as the Latin *Gerundivus*, and it includes the meaning of necessity; hence it may be used instead of the Necessary Mood, chiefly in the periphrastic conjugation. Thereby we may express many English tenses which seem not to exist in Konkani; e.g. "you should have done it=yeñ tuveñ kārcheñ assāleñ=*hoc a te faciendum erat or fuisset*." Although properly speaking, it can be used only with Transitive Verbs, as it is passive, yet, as in Latin, so in Konkani, even Neuter Verbs may take this form; e.g. "*veniendum est*=yeuñcheñ assā". Sometimes it seems to have the meaning also of possibility; e.g. "kārto=which must be done, or which can be done"; it can be used sometimes instead of the Adjectives in "sārko". I would almost say that this Gerund expresses also the effect of . . . as in the example "poḍaso kārta=causes to fall"; yet it is more natural to say that here "poḍaso" is Imperfect Subjunctive (which can have also this meaning), as its termination shows.

Materially it has the same form as the Participle Future Active; hence the context must decide whether it is Active, Passive or Neuter.

What has been said in this paragraph about the use of tenses must be understood only of the obvious cases and of the more common and more correct way of speaking; it is therefore neither exclusive, nor applicable to less obvious cases.

§ 2. Some other forms of Tenses

1. First I will mention some other forms of Verbs not expressly noted in Part II. §§ 2, 4; some of these have been hinted at in several places. I will put them here together.

*Imperfect Indicative.* Although commonly the vowel *a* is not changed into *e* in the Plural, yet sometimes I found this change. It does not seem to be very exact; hence, to have uniformity, we should not use the form in *e*.

*Past Perfect Indicative.* Some seem to use a full *u*, instead of *y*; *e. g.* "nidullo" instead of "nidullo".

*Past Conditionatum.* The form "nidtoloñ assoloñ" is as common as "nidtoñ assoloñ".

*Participles.* The Participle in "-to", *i. e.* formed by adding only "-to" (-to, -teñ) to the root, seems to be used very seldom; yet I think that this form, if really used, has been used to avoid a more difficult pronunciation; *e. g.* "vođ-to" and "dis-to" instead of "vođ-tso" and "diš-tso". Hence this form does not seem to be correct and common. The Participle, or whatever the form in "-toñ" may be, which seems to be shortened from "-toloñ", is the same as the above Participle, but used only joined to the Verb, not as a true Participle.

Among the Negative forms, remark the form, *e. g.* "dina-tullo" instead of "diunatullo", the Participle of the Potential; *e. g.* "kärunk-nozo assollo"; and the Conditional "nida-nūñteleär" instead of "nidanāñ zaleär". Recollect moreover the Imperfect in "säрко", the Participle in "tässolo", the Negative Participle in -so meaning possibility and some other forms, if there be any more omitted in Part II. but explained in Part IV.

For the sake of convenience, I add a few words about "assā".

First instead of "assāñ" etc. some say "astāñ, astai" etc.; then the Verb would be regular. Some say that there is a small difference between the two forms: "astāñ" should mean

"I am and shall still be" *etc.* Moreover in the Past Tenses many say "āssulo, āssullo" *etc.* instead of "assolo", and change u into i, or e, instead of changing into ā; *e.g.* "āssilli, āsselleñ". This form seems to be not very rare. Further some say "natulleār" instead of "nāñ asleār".

Some other forms both of "assā" and "zatāñ", as also of the Regular Verbs, may occur, which cannot be explained, else there will be no end; practice will teach you.

2. Besides these easy forms, there are some others more difficult, which depend on the modified meaning; *e.g.* we meet also the form "dusro apoilo assayet = it may be that another be called". This form seems to be Past Potential, which according to the paradigm, should be "apoyet assollo". Yet this would not render the meaning of the above English sentence, because the Konkani means "it was possible to call another, *or* it may be that another has been invited". Hence according to the English meaning we must invert the order, and instead of saying "apoyet assolo" we must say: "apoilo assayet". Perhaps we might explain this example more satisfactorily, by saying that this "apoilo assayet" is Present Passive of the Potential, as I explain below.

Some other forms similar to this may occur.

3. The most difficult and important forms are those which result from the different combinations of the simple, or also of the compound tenses in a finite mood. Hence it is rather a difficult task to enumerate all of them, on account of the different combinations. Therefore I will limit myself to laying down the fundamental principle, with some deductions or examples.

This principle may be expressed, in the most general form, thus: The forms given in the 2nd and 4th Part, are joined together according to the meaning; *e.g.* in some cases the meaning of a Future Tense is joined to the meaning of the Conditional Tense; then we must use the Contingent Future joined to the Conditional; *e.g.* "when thou shalt sit to eat with

a prince, consider diligently what is set before thy face = kuvorāger seuši zaleār, tuje mukār gāleleā višyānt tsātrai känge" (Prov. xxiii, 1). The Holy Bible expresses here not only what would happen, if a certain condition is verified, but also that you may perhaps find yourself invited to take dinner with a prince.

At other times the meaning of a Conditional is joined to the Present; *e. g.* "if there is a man swift in his work, he shall stand before kings = yēk tzurk mānis assā zaleār, to rāyā dōstint rigtolo" (Prov. xxii, 29). A similar explanation is to be given here as above. And so many other similar combinations many occur, the knowledge of which can show a good Konkani scholar. As the reader sees, here we have a kind of periphrastic conjugation, but different from the Latin and English, because in Konkani both tenses are put, or may be put in a Finite Mood, whereas in Latin we have the Auxiliary Verb "*esse* = to be", joined to some Participle of the principal Verb. We may better understand this kind of conjugation, if we remember that in Latin we have also a similar construction, except that in Latin the Conjunction should be expressed; *e. g.* the last sentence could be translated into Latin thus: *si fiat (ut) adsit vir velox in opere suo, is coram regibus stabit*. Sometimes we meet very complicated forms of this kind, which, however, can be easily explained by supplying in our mind the Conjunction "mōṇ = that"; *e. g.* "ani te dīs moṭve zāināñ zatit zaleār, kossolo jīv vāñcasonāñ = and unless those days had been shortened, no flesh should be saved" (Matt. xxiv, 22); consequently the construction of such Verbs is as if "mōṇ" had been put. The Conditional Negative (nidanāñ zaleār) seems to be of this kind; for this reason I said in § 1, that it should be conjugated in the first part; so "nidanai zaleār = if you do not sleep", or better "if it happens (that) you do not sleep". See another example p. 255, para. 1.

Remark that in this way we can not only translate sentences of the above kind, but also more simple sentences,

and use it also for expressing the passive meaning; *e. g.* "he is bound"; no passive occurs in the Present; hence we can do so by employing the above plan; "bound=bāndlo", "is=assā"; hence "bāndlo assā" or perhaps also "bāndun assā". Of course such a proceeding is not indifferently allowed in all cases, we must consult also the use, for this is the key.

### § 3. Deficient and corresponding Tenses

In English and much more in Latin there are certain forms, besides the given regular ones, which you could hardly translate into Konkani, looking only to the paradigm. Therefore I will give here some general principles, reserving a more distinct explanation of each difficult form in particular, to the Appendix; you will find a great help for this purpose in the preceding paragraph, if you know it thoroughly; besides that, we may lay down these rules:

1. If you find in Latin or in English some form, for which you cannot find the corresponding one in Konkani, look whether that form is preceded and governed by some particle. If so, use the Participle Present or Future or Past, as the meaning requires, followed by the Postposition which corresponds to the Latin or English particle; *e. g.* "*Cum Marcus Antonium aggressus sit, ab Antonio occisus est*". Here we have the Perfect Subjunctive, which in Konkani does not exist. This *aggressus sit* is governed by *cum* = "because", in Konkani "pāsun=on account of". Hence we may translate it with the Past Participle followed by the Postposition "pāsun". Thus we get "Mārk Antoniċea angār poḍlea pāsun, Antonin takā jivsi mārlo = *lit.* Marcus on account of having assaulted Antony, has been killed by Antony".

This way is nearly always possible, if the Verb is governed by some Preposition or other Particle. I say "Preposition or other Particle", because although it is not a Preposition in English, we can employ usually the Postposition in Konkani, provided the meaning does not reject it altogether. Moreover,

although the Verb is not expressly preceded by a Particle, yet we should try, if possible, to translate it by a Konkani Postposition, because this form is more according to Konkani; *e. g.* "having heard his words, he went away = *hiñ utrañ aikaleāñ uprānt gelo or hiñ utrañ aikun gelo*".

2. Another way of translating the above given and similar examples is, to look whether there is a Particle or Conjunction corresponding to the English or Latin Particle. In the above example "*cum*=because" can be translated by "kiteāk moļeār" or "dekun"; we can therefore use this Particle and employ the Indicative Past, instead of the Perfect Subjunctive. This is therefore the second way, useful in some cases only, to employ the corresponding tense of the Indicative, if we have not the tense of the Subjunctive exactly corresponding: "kiteāk moļeār Mārk Antoniçeā angār poḍlā" *etc.*

3. The third way is to see, whether the Conditional might be used instead of the defective tense, because this is another of the favourite tenses of Konkani; *e. g.* "themselves should do this work = *taniñtz teñ keleār boreñ*". Yet to express this "should do" and the like which imply the notion of a duty, but not rigorously, we could well employ "*distā* = appears"; *e. g.* "I should visit my friend = *moļeā iṣṭāk beṭ kārunk distā*". We could use also the quasi-diminutive *-so* (see below).

4. A fourth way is to employ the periphrastic conjugation, joining the Participle required by the meaning to that tense of "*assā or zatā*", which is required by the context. This periphrastic conjugation in some cases is very easy; yet sometimes it is made in such a way, that it presupposes a certain knowledge of the language. This more difficult kind of periphrastic conjugation is formed, as I said in § 2, not only by joining the Participle to "*assā or zatā*", but also by joining two tenses of finite mood; *e. g.* *si hoc fecerit, punietur*. Although this "*fecerit*" could be translated by the Conditional "*keleār*", yet it is much better to use this periphrastic conjugation "*yeñ kārit zaleār, sikṣā bogtolo = lit. si fiat (ut) hoc faciat*".



5. If you cannot find at all, by the above rules, a tense corresponding to our tense, then, keeping in your mind the meaning, see whether one of the given tenses might in some way render the meaning of the English or Latin Verb; if not, we must change the sentence, keeping however the substance of the meaning.

This change is often to be made, because the nature of Konkani is very different from that of our languages; hence by not changing the sentence, we could not get an expression agreeing with Konkani. This is the way of translating into Konkani, English or Latin sentences, viz. to accommodate ourselves to the nature of the language, not to accommodate the language to our European grammars. This is the key to the Konkani language. If this is not taken into consideration, Konkani may seem very poor and deficient, whereas the poverty is only about English-Konkani sentences, not about true Konkani ones.

As I see that these observations are rather general, I will show in a table the correspondence of Latin and Konkani *difficult* tenses; "vätz = read, *lege*".

1. Vâts-unk (Supine) = 1) *ad legendum*, 2) *ut legam*,  
3) *ut legerem*, 4) *lectum* (Supine) = in order to read;  
5) *legendi* (e. g. *voluntas*) = of reading;  
6) *legendo* (e. g. *paratus*) = to read.

The first four meanings are about the same. The two last are very nearly the same.

2. Vâts-so (Infinitive Absolute).

- 1) *to legere* (Neut. "vâts-čēñ") = reading;  
2) *legendi* (*voluntas*) = of reading;  
3) *legens* = reading;  
4) *lecturus* = (he) who will read;  
5) *legendus* = to be read.

3. Vâts-tolo = *legens* (*qui legit*) = he who reads,—is reading.

4. Vāts-tā to (*qui*) *legit*, is (e.g. "vāts-tā to ušār burgo = *qui legit*, is *laudabilis puer est*) = (he who) reads, that...
5. Vāts-talo = *legens* (*qui legebat*); or, better, "vātstalo to = he who was reading".
6. Vāts-lo = *lectus* (= seldom *qui legit*, he who read) = read (not often used).
7. Vāts-lā to = *lectus*, which has been read, that..... (*qui*) *lectus*, is....
8. Vāts-lolo or vāts-ylo = *lectus* (*qui fuit or fuerat lectus*) = read. It means also "it had been read, or it has been read, or it has been truly read".
9. Vāts-tanañ = 1) *cum legeret*, 2) *cum legebat*, 3) *inter legendum* = while reading.
10. Vāts-un 1) *legens* (not meaning "*qui legit*" but "*legens est*") = reading; 2) *lectus* (as "vātsun assā = it is read"); 3) *legendo* (manner and cause) = in or by reading; 4) *cum legisset* = having read.
11. Vāts-tāts 1) *cum legisset* or *lectus esset*, 2) *lecto* (*libro*), 3) *postquam legerat* = having read.
12. Vāts-an 1) *potest esse quod legam* = I may read; 2) *vellem legere* = I would like to read; 3) *legero* = (whatever) I shall have read.<sup>1)</sup>
13. Vāts-iyet 1) *licet legere*, 2) *nihil obstat quominus legatur*, 3) *possum legere* (*physice*) = I may or can read.
14. Vāts-unk tanktā 1) *possum legere* (*physice*), 2) *licet* (*mihi*) *legere*, 3) *nihil obstat quominus legam* = I can read.
15. Vāts-an zaleār 1) *si fiat* (*ut*) *legam* = if I should read; 2) *si legero* = if I should (have) read.

<sup>1)</sup> In this and similar sentences it seems that the Future in "-an" can be used correctly as 2nd Future.



21. Vāts-ulleā pāsvot=*quia legi*=on account of having read.
22. Vāts-čēā vorviñ=*per lectionem*, 2) *legendo*=by reading.
23. Vāts-ulleā vorviñ=by having read *etc.*

I said, there is no Past Infinitive as in Latin "*amavisse*". But this Infinitive is resolved by "*mōp*" = *quod*, "that", or by some other particle into a finite mood. The construction of "*mōp*" will be explained below. The Future Infinitive, as in Latin *amaturum esse*, is resolved in a similar way into a finite mood by "*mōp*" or some other particle. Yet sometimes there occurs a kind of construction similar to the Latin construction of the Accusative with the Infinitive, except that in Konkani the Instrumental is used instead of the Accusative, as the Infinitive has often a passive meaning; such Future Infinitive is the Absolute Infinitive, the termination of which is the same as the termination of the Future Participle. So we can say: "taṇē vēcē āuveñ čintāñ=I think that he will go, *pulo cum iturum esse*". (Cf. p. 257, para. f.)

1. As in English, there are some tenses which seem not to exist in Konkani, on the other hand in Konkani there are some forms which are not used in English. One of these is the Past Participle, chiefly of the Verb "*zatā*" = I become", which is inserted after Nouns followed by a Postposition, when we do not use it; e.g. "after mass=*mīs zālā uprānt*, *lit.* after mass done".

2. About the Participle governed by other Postpositions see Art. VI.

#### § 4. Passive Voice

There is no regular passive form, how then can we express passive meaning?

First of all, let us distinguish passive meaning from passive construction; the second may be used, although there be no passive meaning; and again, passive meaning may occur without a passive construction. In this paragraph I speak especially of passive meaning; passive construction will be taken into consideration as far it is required for the explanation of the passive meaning, or, sometimes, although not absolutely required here, it will be touched upon only; the passive construction will be fully explained in Chapter III.

Now in order to answer this question, I say that there are many modes to express the passive meaning; the following modes are more in use.

1. There are some tenses which in Transitive Verbs have only or chiefly passive meaning. Those tenses are *Past*, *Perfect*, *Past Perfect*, both *Conditionals*, the pure *Imperfect Subjunctive*, the tenses with the form *-iyet* of the *Potential*, and with the form *zāi* of the *Necessary Mood*, the Participles derived from the *Past*, *Perfect*, *Past Perfect*, *Gerundive*. Moreover sometimes the following tenses: *Supine* and *Absolute Infinitive*, the Participle in *-n* or *-un*, and the Gerund in *-tāts*, and, seldom, also that in *-tanañ*. The Intransitive Verbs also take a kind of passive form (as in Latin *ventum est*, *veniendum est*) in the Gerundive and also in the Infinitive and in the Gerund in *-tāts*; e. g. "yeunñeñ assā = *veniendum est*"; and always in the *Necessary Mood* with "zāi" and in the Negative form with "nozo". About this see Chapter III. In order to help our memory to retain all these tenses, we may say: a) the Past and the tenses derived from it (Perfect, Past Perfect, Conditional, Participles in *-lo*); b) Potential (*-iyet*) and *Necessary Mood* (*-zāi*, *-tso*); c) sometimes the forms in *-tāts*, *-un* and *-tso* (*āi*, *ēñ*) have passive meaning in the Transitive Verbs.

a) If the passive meaning occurs in the above tenses which usually are passive, nothing is to be done; for they are already passive. Their construction consequently is as if they were passive, although not entirely. Thus "mārlo" from "mār=beat", does not mean "I beat", but "I was beaten". Hence it appears that the different persons of Transitive Verbs in the Past Tenses, have not the same meaning as in Latin or English. For this reason, I did not put a Transitive Verb as an example of a conjugation. Yet the passive meaning is not so attached to those tenses as to exclude entirely the active meaning. Though seldom, yet sometimes active meaning occurs in those tenses.

If somebody thinks this is not a passive meaning, I say that we may at least suppose it as passive; because thus

their construction is more easily understood; moreover these Verbs in their concord follow mostly such rules as if they were passive.

Consequently if we have to translate English sentences in which those tenses occur in active meaning, we have to do with them, what we should do in Latin with sentences of active meaning in which the Verbs "*vapulo* = I am beaten" or "*veneo* = I am exposed to be sold", should be used in Past Tenses, namely change the sentence into passive and then translate it into Konkani.

δ) The tenses of which I said that they often have a passive meaning, are employed as passive, if the context requires it; and then it is clear, the Nominative is put in the Instrumental, although the Verbs were Intransitive which, as I said, sometimes, are used as passive; e.g. "*tuveñ yeuñõeñ assā = tibi veniendum est (lit. a te...)*".

Remark, however, that we might perhaps exclude from those tenses the Gerund in *-tānāñ*. I certainly found it used also in passive meaning or form; yet this is not quite correct, at least I am inclined to think so. Moreover it seems that the Gerunds in *-un* and *-tāts* can be considered as passive or active indifferently, at least often. The same seems to hold good for the other tenses of this δ) class. In one word, if we have in English passive sentence in the tenses of this δ) class, these tenses can be considered as passive, although we might consider them also as active. Such is not the case with the tenses of the α) class.

ε) For the tenses which have no passive meaning, the easiest way is to change our passive voice into active and then translate it into Konkani, as we do in Latin, when we have to translate a passive sentence with a deponent Verb.

2. Another way, not always possible, is to use the Verb "*zatā*". A great many Konkani Verbs are compound with "*kār* = do" and a Substantive, or some other part of speech as in Latin "*commonefacio* = lit. I make admonition, *admoni-*

*tionem facio*". As in Latin the Verbs in *facio* are made passive by substituting *fio* for *facio*, so in Konkani Verbs compounded with "kār", are made passive by substituting "za-tā" = *fio* for "kār-tāñ". This way of making the passive voice can be used not only in the tenses which have no passive meaning, but also in tenses which have a passive meaning. Hence it appears that in Verbs compounded with "kār", the passive meaning in the above mentioned tenses can be expressed in two ways, viz. a) by employing "kār" put in one of those tenses, b) by employing "zatā"; e.g. "suru kār = begin, lit. make beginning"; "I begin my work = mojea kāmāñi suru kār-tāñ"; Passive: "mojea kāmāñi suru zatā"; in the Past: "mojea kāmāñi suru zali or mojea kāmāñi suru keli".

Somebody might say: this is not a true passive form, but a neuter Verb. I answer: grammatically speaking, this is true; yet it expresses in some way the passive meaning; and if we have no better forms, we must be satisfied with what we have.

3. Another way, suitable for some Causative Verbs, is this: Take away from the Causative Verb the causative sign (āi, or ei, or oi, or i), or, sometimes only i, the remainder will be the passive voice; e.g. "tsāñai = increase", taking away āi it remains "tsāñ = it is increased" (*superabundat*); "paloñi = quench", "paloa = get quenched". The Verbs made causative by adding only i, very often (if not always) are made passive or Neuter, substituting a for i; e.g. "porti = turn", "portā = be turned". It is true this is rather a Neuter Verb; yet this too expresses in some way the passive meaning.

I said above "some Causative Verbs", because only the Intransitive Verbs made causative by adding "āi or ei", can usually be made passive in such a way. And even the Intransitive Verbs are not always made passive by taking away the causative sign; e.g. "tsālai = cause to walk", taking away ai, you get "tsāl = walk". It depends, therefore, on the nature

of the Verb. The Transitive Causative Verbs, by taking away the causative sign, become simply Transitive, whereas with the causative sign, they were double Transitive, *e.g.* "kār = do", "kārāi = cause to do" (by another); "āḍ = bring", "āḍāi = cause to bring". About this point see Neuter Verbs, below, B., § 6.

4. The preceding ways might be called rather a supplement of the passive voice than the passive voice. The following can be called passive, although not general, viz. *a*) add the participle in -un to the Verb "zatā or assā"; *e.g.* "boroun assā = it is written"; "born zatā = it is filled, *impletur*"; or *b*) add the Past Participle in -lo of the principal Verb to "zatā or assā"; *e.g.* "*omnis collis humiliabitur* = sārṇṇ guḍo khālto astolo = every hill shall be brought low". Yet, in the 1st example there is not a pure passive meaning; "boroun assā" is corresponding to the Latin *scriptum est*; *e.g.* in *libro Moysis*, to the Italian *sta scritto*. Moreover such a mode is not in common use.

5. Another mode is to substitute for the Active Verb some Verb which in itself implies a passive meaning, although it has no passive form. This mode is used especially with Verbs compounded with "dī, gāl, kār" *etc.*; *e.g.* "bāptizār kār = baptize", "bāptism gē = receive baptism"; "badlām gāl = put calumnies", "badlām gē = receive calumnies or be calumniated".

6. This, which I am going to speak of, is the most perfect mode of expressing the passive meaning, although this too is not general. On page 175, I. 26, I expressed the suspicion that there may be other Verbs besides "kātār", which become passive by producing the vowel of the last syllable of the root. That suspicion has been changed into certainty, and although I have not as yet examples enough to establish a general rule, I can however say that there are many Transitive Verbs, which can express the passive meaning by producing or making the vowel of the last syllable of the root open, and this in all tenses; *e.g.* "tōp = prick", "tōp = be pricked"; "badāl =



change", "badāl=be changed"; "bór=fill", "bòr=be filled"; "gād=found", "gād=be found" (or happen); "mód=break", "mòd=be broken"; "vód=pull", "vòd=be pulled" etc.

This rule supposes that that syllable has a closed vowel; what is to be done, if the syllable has a long or open vowel?<sup>1)</sup> Then the rule does not hold good. There are, however, some Verbs ending in a long or open vowel, which can have both meanings, *i. e.* active and passive; *e. g.* "tās=hew" and "be hewn"; "pind=tear" and "be torn". Later, perhaps it may be found that there are many such Verbs; for the present this rule must be left incomplete, because longer consideration is required. Remark that by the above mentioned change of vowel, those Verbs can become either neuter or passive as the meaning requires; *e. g.* "suri katārtā=the knife cuts", "ruk katārtā=the tree is cut". This rule is in conformity with Sanskrit (see Max Müller, *l. c.* on p. 175).

7. Finally there is one way, yet doubtful, hinted at in Part II, page 134, § 4; *i. e.* some Verbs express the passive meaning by changing the o of the last syllable of the root into u; *e. g.* "fód=break", "fuṭ=be broken"; "sód=leave", "tuṭ=be left, get rid". But as these Verbs change also the consonant (ḍ into ṭ), somebody might think that "fód" and "fuṭ" etc. are two different original Verbs. See another mode B., § 6.

## B. Verbs in particular

### § 1. Zatā and assā

In many cases, especially in the conjugation, we must use sometimes "zatā", sometimes "assā", even in the same tense. When is the former to be used, and when the latter? This depends on their fundamental meaning. "Zatā" originally means "become", in Latin *flo*; it expresses therefore some act, some passage, real and metaphorical, from one state to another:

<sup>1)</sup> About the difference between long and open, short and closed vowels, see page 2, l. 13.

"assā" means "to be", not any being, but existence either absolute, *i. e.* opposition to nothing, or relative, *e. g.* existence of prudence in a man; moreover it means to be in a place. Consequently "zatā" and "assā" correspond partially to the philosophical expressions *in fieri* and *in facto esse*. If the English "to be" is used to say, *e. g.* that "a man is good, bad. . .", then the Verb "zāun assā or zāun vortautā or vortautā" must be used. Yet if some, I may say, exterior quality is denoted, "assā" is used; *e. g.* "bāgil uktēñ assā=the door is open". Nay, we find some examples in which "assā" is used also for true qualities: whether this be wrong or not, I cannot tell with certainty; doubtless such is not the general rule. It seems that "assā" used as Auxiliary Verb, can express also some quality. The Verb "to be" in Konkani is usually omitted in the Present, if it expresses quality; *e. g.* "Deu bhou boro = God (is) very good."

Therefore in the conjugation we must keep in view this fundamental meaning of the two Verbs, in order to know which Verb must be preferred; yet much practice is required for it. Nevertheless in some cases "assā" or "zatā" can be used indifferently.

The fundamental meaning of "zatā" can explain many cases in which this Verb is used when we should omit it altogether; *e. g.* "he came as governor = ādhipāti zāun ailo"; "obediently = khalto zāun"; "after mass = mīs zalea uprānt". The Konkani language loves to express by "zatā" the different stages through which a thing must pass, which in other languages are either understood or expressed simply by particles, affixes etc. The Verb "zāun assā" will be better understood by comparing the compound Verbs in -un (see below).

## § 2. Causative Verbs

We must carefully remark that the Causative Verbs are used not only when the causative meaning occurs in the usual form, *e. g.* do, cause to do; laugh, cause to laugh;

but also in many other cases in which the causative meaning is concealed by different expressions; *e. g.* "excite" may be considered as causative of "rise", hence we may express it by the causative form of "ut=rise". And so almost innumerable other English expressions, which cannot be rendered literally, can be expressed in a truly Konkani mode by some causative form, concealed in the English expression. You find many examples in the Dictionary. This is the proper way of getting at the nature of Konkani; some might try to translate English into Konkani, keeping the same form; and as this very form often does not exist, he will say that Konkani has no expressions for many English sentences. But first I could say the same of the English, *i. e.* that English has no expression for many Konkani expressions; because trying to translate literally Konkani into English, certainly often you will not find the corresponding English sentence. Secondly, I say that in Konkani very beautiful expressions are to be found, but unknown to those who complain about the poverty of Konkani.

Yet, as I remarked in Part II., not all Verbs have a causative form, especially those which have in their original non-causative form a causative termination; *e. g.* "borāi = write", "lāi = apply", "ulāi = speak" *etc.* How can we distinguish those which can be made causative? Mostly the more commonly used causative forms are given in the Dictionary; but I could not put them all. Moreover some causative forms might be used, though they are not popular, (provided they be not *against* the nature of Konkani) because in this uncultivated language we cannot limit ourselves to the popular forms and words; of many things the common people everywhere have not even the idea. What is to be done with those Verbs which have not the causative form we are in need of? We must betake ourselves to some circumlocution. The most common Verb used for it is "lāi=apply" (see p. 145, *note* 3) which expresses a really causative meaning as the form in -āi. Some-

times “dī = give” is also used; *e.g.* “sāmzāun dī = give to understand, *or* cause to understand”.

As regards the rule given in Part II. for making Causative Verbs, I need not say that there may be some other rare forms. The same rule could be laid down more clearly, distinguishing Verbs having the root ending in a pure consonant, Verbs ending in a vowel, and Verbs ending in ā. The Verbs ending in a vowel may again be subdivided into Verbs ending in a diphthong (au...) and Verbs ending in a pure vowel. For each case the rules are somewhat different; you may find them by comparing with § 1, p. 145, *notes* 2, 3 and *alibi*.

### § 3. Frequentative Verbs

They correspond to the Latin *dormito, cursito* etc. Sometimes the frequentative meaning can be expressed by the emphatic *ts* (see Part III., Ch. II.); *e.g.* “he goes often to that house = to tea gārāk vetats”. Sometimes although seldom, the repetition of the same Verb expresses in some way the same idea, or “portun portun” is added to the principal Verb, yet, strictly speaking, this mode is emphatic rather than frequentative, or frequentative and emphatic mixed. Both ways cannot be used in every case; use is the master. The third way is to use some circumlocution; *e.g.* “tovol tovol = from time to time”; “sābār pātuṭi = many times”; “sovoi assā = custom is”.

### § 4. Emphatic and exclusive Verbs

These are formed by *-ts*, as stated on p. 82. As to the exclusive meaning, I must say that *-ts* is not used commonly with the exclusive meaning with Verbs, but with Nouns etc. (see p. 82, *note*). Yet it sounds Konkani also with Verbs; hence if there be necessity, we might use it; *e.g.* “ānā poḷei-tats = I only look”. These Verbs differ from Solitary Verbs.

### § 5. Inceptive Verbs

They correspond to the Latin *splendescere, lucescere* etc. and to the English: “begin to say, to speak” etc. This meaning

may be expressed in many ways, yet a thoroughly Konkani mode is to use the Verb “-lāg=*lit.* be attached”; *e. g.* “moṇunk lāglo = he began to speak”; “uzuād zāunk lagtā = it begins to get light”; “porzālik zāun lagtā = it begins to become shining”. We might use, although not always so elegantly, “suru zatā = *lit.* beginning becomes”.

For the sake of convenience, I mention here another mode somewhat similar to the preceding one; our English: “come so far as, to...”, and the Latin *eo pervenit ut* can be rendered with the very form, *i. e.* “pāu = reach”; *e. g.* “by not avoiding idleness, he came so far as to commit a great sin = ālsai kārṇ vōḍ pātak aḍarunk pāulo.” This Verb “pāu” is used in some other elegant expressions, as practice will teach you.

#### § 6. Neuter Verbs

There are many original Neuter Verbs; *e. g.* “rāu = remain”, “tzāl = walk” *etc.* I do not mean to speak about these, as they have no peculiar difficulty, but about those which are connected with the Causative Verbs, as hinted at on p. 134, para. 3, and touched upon again in A., § 4; here they must be explained more distinctly. These Verbs are sometimes a mean, both as to meaning and form, between active and passive form; *e. g.* “kātār = cut”, “kātār = get cut”, “kātrailo = has been cut”. They can indeed, as I said above, be used also to express the passive voice; yet strictly speaking, their first meaning is Neuter, partaking somewhat of the passive meaning too. At any rate their construction is not the construction of Passive Verbs, *i. e.* requiring the agent (if this is an animate subsistent agent) in the Instrumental, in the same way as the really Transitive Verbs, of which I spoke above. So we may say: “divo pāloatā = the light gets extinguished”; we may even say “funkin dīvo pāloatā = the light is extinguished by a blow”; but it does not seem the general use to say, *e. g.*, “teā māṇṣān dīvo pāloatā *or* pāloalā = the light is or has been extinguished by that man”.

In order to simplify matters about Neuter Verbs connected with Causative Verbs, keep this simple rule: "by taking away from the Causative Verb those letters by which it became Causative, the Verb becomes what it was originally, *i. e.* Neuter or Transitive. Hence, as the Verbs ending in a pure consonant more frequently become Causative by adding *āi*, by taking away *āi* you get the original; and as the Verbs ending in a vowel, more frequently become Causative by adding only *i*, by taking away *i* you get the original Verb; and if the original Verb, in both cases, was a Neuter Verb, that is the Neuter Verb which we aim at". We might express this rule more simply thus: Many Verbs can be made neuter by adding one *a* to the root or by producing the vowel of the last syllable of the root. These two modes cannot be used indifferently; the first mode especially cannot be used if the Verb ends already in *a* or *e*. To this simple rule we must add these remarks or limitations.

1. Some Verbs seem to have a middle form between the causative and the original active form, *i. e.* a neuter form. This 3rd middle form is obtained, either by producing the last short vowel of the root of the original, or by adding to that root one *a*; *e. g.* "*kātār* = cut", "*kātrāi* = cause to cut", "*kātār* = cut", *e. g.* the knife cuts; "*tās* = hew", "*tāsāi* = cause to hew", "*tāsā* = be hewn". Sometimes, instead of adding anything, the original form itself is used both in active and neuter meaning: "*tās* = hew, get hewn".

2. Some Verbs are used only or chiefly in the causative form; *e. g.* "*goļāi* = chew"; some others are used only or chiefly in a neuter form and meaning.

3. We cannot from all Causative Verbs form a derived Neuter Verb, although in itself it would seem possible; use must be also considered.

4. The same Verb may sometimes have a merely neuter meaning, sometimes it may almost coincide with a Passive Verb; the context and the different combinations must decide;

*e. g.* "divo pāloalo = the lamp ceased to burn"; "divo funkin pāloalo = the lamp has been extinguished by a blow".

5. Consequently these Verbs too, sometimes, can be made passive in certain tenses in two ways, *i. e.* by using either the Neuter Passive Verb, or the Causative Verb in a tense of passive meaning; the first mode is not thoroughly passive and cannot be used when the agent is animate and subsistent; *e. g.* "divo funkin pāloala *or* mǎnšān divo pāloailā".

6. More frequently Verbs ending in *a* are neuter connected with a Causative Verb.

### § 7. Reciprocal Verbs

About this point I only remark, that the reciprocal form and meaning can be concealed, by some different expressions and way of thinking; then also we can use the reciprocal form, after having tried to give to the foreign expression a Konkani dress; *e. g.* "the father will betray the son, the son will betray the father"; although we can translate this as in English, yet we can use this shorter form: "bāpui ani pūt yekāmekā kuṭ kārtele".

### § 8. Reflective Verbs

The form "-itleāk" can be used not only in the meaning explained in Part II., but if it is applied to mental operations, can express a really logical reflexion; *e. g.* "āikallen tumō itleāk ċintā = think over, ruminate what you have heard". Yet this meaning could be expressed also in some other way; *e. g.* by "portun = again", which is derived from "porti = turn" (transitive) *or* "portā = turn" (intransitive), corresponding exactly to the Latin *reflecto*.

### § 9. Dubitative and Quasi-diminutive Verbs

By the often mentioned -so we can express very elegantly and shortly these dubitative and quasi-diminutive Verbs. Some examples have been given in Part III., some in the Dic-

tionary. Here only I remark that this -so cannot be used indifferently; *e. g.* it would not sound well “āuñ čintāñ-so=it seems that I think”; because it would almost show that I do not know certainly whether I think or not. But of another I can say “to čintā-so=he seems to think”.

As stated above, the affix -so gives not only a dubitative meaning, but also a diminutive one and the like; thus “to apleñ kām kártāso distā” means not only “he seems to do his business”, but also “he performs it perfunctorily”; “to čintā-so” means not only “he seems to think”, but also “he shows inclination to think so and so” *etc.* Yet the original meaning from which the others are derived is dubitative. Further, remark that use sometimes does not allow us to employ this -so, although in itself it would seem right. Finally, many English sentences which cannot be rendered literally, can be rendered by this -so, which is a nice Konkaniism; this happens especially in some dubitative or diminutive sentences; so, *e. g.*, we might express the English sentence: “I should do this and that” by this -so, “yeñ, teñ kārizāi-señ distā”. In this last quasi-diminutive meaning it is not commonly used with Verbs; yet it does not seem to be against the nature of Konkani; consequently we might use it, if there be any urgent necessity.

As to its construction, it must be joined to the word which is affected by the dubitative or quasi-diminutive meaning; as above, the affected word is “kārizāi”. It does not change the construction, just as if there were no -so; hence in the above example we must say -señ not -so; because the subject of that “kārizāi” is “yeñ teñ”; hence it must be put in the Neuter.

## § 10. Compound Verbs

### 1. Compound Verbs in -un

This kind of Verbs is compounded of the form -un or -n of one Verb and of another Verb in a finite mood; *e. g.* “pull down=kāḍn gāl=*lit.* drawing put”. Here really there are two



Verbs, which, however, express one idea which in Latin and in some other languages, may be expressed by one Verb.

The way of understanding these Verbs is this: as this language sometimes has no Verbs in sufficient number to express a certain notion, what means does it employ? It divides, I may say, the idea into two parts, one of which is as *genus, determinabile, materia, i. e.* element to be determined, the other is like *differentia, determinans, forma, i. e.* determining element; both together give the whole notion; *e. g.* "choose = vintsun kād = *lit.* seeking take out". The idea of choosing is divided into the first part, which is required in order to choose viz. to seek; and into the second part which follows the act of seeking, viz. to take out or to take up. Consequently the Verb in -un expresses the *genus*, the *materia*, the *determinabile*, and the means by which something is obtained; the other Verb expresses the *differentia*, the *forma*, the *determinans* and that which is obtained. This manner, although it seems to be a sign of poverty, is, however, a great nicety and elegance of Konkani, and far superior to our European manner of expressing the same thing. Many of our simple Verbs must be translated in this way. This is another means of getting at the nature of Konkani. Which are those Verbs? You find many in the Dictionary; here I can only say that such Verbs are especially those, which explicitly or implicitly involve the above mentioned compound notion of means and end, determining element and element to be determined; yet the right use of them is not so easy. Moreover there are some consecrated by universal usage, others which, although right in themselves, are not in use. Many Verbs compounded with an Adverb or with a Preposition, are also translated often by this kind of Verbs. The English Preposition sometimes can be omitted; *e. g.* "go away = votz"; sometimes it can be rendered by a Konkani Postposition or Adverb, *e. g.* "go before = mukār votz"; sometimes it can be translated by this kind of Verbs, *e. g.* "pull down". "Pull"

could be rendered by "kāḍ", but the Preposition "down" changes somewhat the meaning, *i. e.* "by pulling, put it down"; hence we may translate "kāḍn gāl". This kind of Verbs is so peculiar to Konkani, that it is used also when there is no strict necessity; *e. g.* "show" could be translated by "dākei"; yet Konkani prefers to say "dākon dī=by showing give or having shown give, or give shown"; so also "offer" is translated by "beṭoun dī" instead of the simple "beṭei"; "dison yetā" instead of "distā=appears". This shows that this kind of Verbs is not used only on account of poverty, but as an elegance of Konkani. Here let us put down only a few examples: "apoun āḍ = call, *lit.* having called bring"; "kāṇeun ye (or shortened 'kāṇ ye') = having taken come"; "dāṇ dī (exactly 'dāḍn dī') = send, *lit.* having sent give"; "ukola dór=raising keep, *lit.* keep raised"; "āḍn dī (vulgar 'āṇ dī')=purchase"; "rāun ulei=stammer, *lit.* speak stopping". Many such Verbs are used also by common people very elegantly. Such Verbs are used also in cases in which they seem out of place, yet well considered they add much beauty. So, to say "receive the Blessed Virgin as a Mother" can be translated "Ankuāri Māriek ānoi kārṇ kāṅge=*lit.* having made the Virgin Mary (as) your mother, take her". And so in many other similar examples which cannot be taught but by practice. We shall see below that many of our Adverbs are expressed in this way.

## 2. Other Compound Verbs

In Latin, in English and in German especially, the Verbs compounded with Postpositions are often difficult; not so in Konkani. I have already said elsewhere that the composition of Postpositions (or Adverbs) with Verbs, seems to be a mere apposition, *viz.* so many Latin and English Verbs compounded with Prepositions (or Adverbs) are translated, if the Adverb or Postposition is to be expressed, by simply joining the Adverb to the Verb; more frequently the Latin Prepositions

in compound Verbs must be translated by an Adverb; *e. g.* "proceed = mukār vots"; sometimes the compound Verbs in -un must be used. Moreover there are other kinds of compound Verbs (see p. 177).

What case do they govern? This depends on the word which is united to the simple Verb. Generally speaking to know what case is to be used, try to make a literal translation of the Konkani word into English or Latin, and the case which would be required in using this literal regular translation, is the case which is to be used in Konkani. There are some exceptions, but very few; *e. g.* "saitānāk pāṭi-kār = send back Satan", although the simple Postposition "pāṭi" seems to govern the Original (or better "pāṭleān", because "pāṭi" seems not to be used as Postposition). Probably "saitānāk" is here governed by "kār", not by "pāṭi".

## Art V. Adverbs

### § 1. Adverbs in General

If we consider as Adverbs only those parts of speech, which have a form grammatically distinct from the form of the other parts, then we could almost eliminate the Adverb from the Konkani Grammar, because except the original Adverbs given almost all in Part II., the others usually called Adverbs, have either the form of a Noun in the Instrumental Case, or of an Adjective, or of a Gerund *etc.* Further the original Adverbs themselves are changed into Adjectives, we may say for the slightest reason. Nevertheless, if we consider this question from a higher point, *i. e.* from the regions of philosophy, we are not allowed to eliminate so many Adverbs. I explain my meaning. Adverb in its essential notion expresses some determination of the Verb, whereas the Adjective expresses something of the Noun *cui adjicitur*. Hence it follows that those parts of speech which determine the Verb are to be considered as Adverbs, although they may have a form of

Adjective or Gerund etc. After this fundamental observation, let us go to say something about their use.

1. There are not many original Adverbs, *i. e.* parts which determine the Verb, grammatically distinct from the other parts of speech, as stated above. How does Konkani express so many other Adverbs? It uses other parts of speech, especially Adjectives, Gerunds, Nouns.

a) As to Nouns, this happens also in our European languages; *e. g.* the Ablative of the Noun is used to express manner just as the Instrumental in Konkani; *e. g.* "with difficulty = *kāṣṭān*"; hence there is no need of further explanation.

b) As to Adjectives, Konkani not only uses them for Adverbs, but, which is peculiar to Konkani, also lets them agree with a word, with which they have no strictly logical connexion of agreement; *e. g.* "to boro *vhaztā* = he plays well." Here the word "boro" determines "*vhaztā*"; yet it agrees with "to", with which it has some remote relation. Yet we might use also the Neuter: "to boreñ *vhaztā*". The first mode, although perhaps apparently not so logical, seems to agree better with Konkani.

c) As to Gerunds, Konkani is particularly fond of expressing Adverbs, chiefly of manner, in a way similar to the compound Verbs in -un (see above § 10), because the Gerund in -un expresses also manner; so instead of using, *e. g.* "*čitin* = attentively", the Noun with the Gerund in -un of the required Verb is used. This required Verb is often "*zatā*"; hence we find so many Gerunds with "*zāun*". The meaning of such Adverbs is similar to the meaning of the compound Verbs in -un, nay we might perhaps consider this kind of Adverbs not different from that kind of Verbs in -un. Such a mode of using the Adverbs is similar to the Kanarese mode in *ಃಗಿ* (*āgi*), Participial Gerund of "*ಃಗು* (*āgu*) = become", and to the Tulu mode in *ಃದಿ* (*ādī*), Participial Gerund of "*ಃದಿ* (*āpinī*) = to become"; "*zāun*" is exactly the Participial Gerund of "*zatāñ* = I become". The construction of such a kind of Gerundial

Adverbs is not different from the construction of Gerunds (see above).

2. Many of our Adverbs are translated by Adjectives; namely, if the Adverbs are in a sentence which is explicitly or implicitly a relative sentence, then the relative sentence is changed into a participial sentence: but such a sentence is somewhat different from the common participial sentences; because here instead of changing the Verb into a Participle, the Adverb (or Postposition) is changed into an Adjective; *e.g.* "you, who are far come near = *tuñ poislo lagiñ ye*". In such a case sometimes a strange thing happens, viz. the English Adverb is translated by a Konkani Adverb which seems to have the contrary meaning; *e.g.* "go far = *lagšilo votz*"; "come near = *poislo ye*". The reason of this paradox has been given at p. 172, para. 4. Some derived Adjectives have not been given on pp. 147-150; *e.g.* "puro" from "puro", *etc.*

3. Finally remark that the same words may be used either as Adverbs or as Postpositions according to the different combinations to which they are liable; *e.g.* "*adiñ, mukār, uprānt*".

## § 2. Adverbs in Particular

Now each Adverb given in Part II. Ch. V. should be carefully explained, and this would be, no doubt, worth while; but as this would require too long a time, I shall limit myself to the most necessary observations, leaving some more peculiar ones to the Dictionary. Some Adverbs, however, will be explained in Art. VI., because many Adverbs are also Postpositions.

1. *Correlative Adverbs.* As we have found Correlative Pronouns, so we find also Correlative Adverbs; *e.g.* "*zāiñ—thāiñ* = where—there, or whither—thither"; and as the first of the Correlative Pronouns can be omitted, so also the first of the Correlative Adverbs can be omitted; *e.g.* "whither I go, thither you cannot come = *āuñ vetāñ thāiñ tumiñ yeunk nozo*". In English too, one of the Correlative Adverbs could be omit-

ted, but, usually, the second of them, or better (as there is no fixed place for them) the “ἀπόδοσις”; whereas in Konkani the “πρότασις” is omitted. This is the best way, it seems to me, to understand some elliptical sentences, which are very different from the English or Latin forms of speech. Interrogative, Relative etc. Adverbs need no explanation; or will be learnt by practice.

2. *Adverbs of place.* If used absolutely, they are as given in Part II. Ch. V.; if the notion “through...” is expressed, then they are changed into an Adjective and put in the Instrumental according to the rule (see pp. 212, 213, para. 7). If the notion “from...” is expressed, they can be used followed by “thāun” or some other word without making any change; this must be understood also of other Adverbs. Sometimes the original Adverb is used also in this meaning. So we say “haṅgācheān=through here”; “tāntleān=through there”; “poisleān=through a distant place”; “haṅgā thāun=from here”; “āz legun=from to-day”. About this point we must remark, that not only can the same word be used both as an Adverb and as a Postposition as stated above, but also the Instrumental of the derived Adjective can be used as Postposition. So we can say: “to moje mukāveleān vetā”, instead of “to moje mukār vetā=he goes before me”.

According to the above explanation we could not use the form in -eān, if the Adverb is used absolutely; yet sometimes we meet such a form: I doubt about its correctness. Consequently we say “to mukār assā, to pāṭi assā” (some also say “mukāveleān, paṭleān assā”); “to mukāveleān vetā or mukār vetā”; “to moje mukār vetā” (*Postp.*); “to moje paṭleān vetā”. In the last example we cannot use “pāṭi”; then the meaning would be “he comes back, returns”. This “pāṭi” therefore seems to be used only as Adverb.

3. Some of the given derived Adjectives are seldom used; e.g. “vegiñtso”.

4. To some Adverbs the Particle -gi gives an indefinite

meaning; *e. g.* “khāiñgi gelo = (he) has gone somewhere, (he) has gone I do not know where”; “kossēñgi kelāñ = in some way or other has been done (somehow or other)”. To express such a meaning it seems to be necessary to add this -gi. Moreover it can be added as a pleonasm to the Correlative Adverbs. (As to the correlative pronominal sentences see p. 241.)

## Art. VI. Postpositions

### § 1. Postpositions in General

These are just the opposite of the Adverbs, because the Konkani Postpositions are as frequent as the Adverbs are rare, I mean grammatically. Many English or Latin tenses are expressed by Postpositions (see above); some Conjunctions too can be rendered by a Postposition; *e. g.* “because = pāsun”, Latin *propter*. The Postpositions are, I may say, the favourite part of speech of Konkani. But on the other hand they are not so frequent as in English; because so many Verbs compounded with Prepositions can be rendered by a simple Verb. Moreover we have seen (see pp. 5, 227) that sometimes they are changed into Adjectives. This use of Postpositions renders the sentences more simple; because out of two or more sentences only one sentence is formed, which, however, is so long and complicated that we do not gain much perspicuity.

1. About the case governed by Postpositions you have the list in Part II. Ch. VI. If some other Postposition should occur, what case does it govern? As far as my knowledge goes, the Original: I do not remember now to have ever found (except “pois” which can be joined to the Dative, *e. g.* “santi-poñāk pois=far from sanctity”) any Postposition, which governs the Dative or Nominative besides the given ones. Yet remark that it is not prohibited to join them, if the meaning requires it, also to the 2nd Locative as hinted at on p. 153, para. 6; *e. g.* “from the carriage = gāḍier thāun”, here we want to

express descending from a high place. Perhaps some Postpositions might be joined also to some other case.

2. The Postpositions can be joined to Nouns, Pronouns (sometimes to Adjectives too), Verbs, *i. e.* Participles, Adverbs.

3. As regards the union of two Postpositions (see p. 153, para. 6) this must be understood not only of the 2nd Locative, (for I said that the termination *r* of the Locative can be considered as a contraction of "voir"), *i. e.* not only can a Postposition follow the 2nd Locative, but also two real Postpositions can be joined. This takes place when two notions, as stated at p. 153, are to be expressed, which are not sufficiently expressed by one Postposition. The Postposition which more frequently is joined to other preceding real Postpositions or Postposition-Adjectives is "thäun"; *e. g.* "moje lagiñ thäun pois votsä = *lit.* go from near to me far"; if we consider that "pois" as a Postposition, we would have three Postpositions together. Yet here "pois" seems to be rather an Adverb. "Dēvā kādē thäun sārṇy ailāñ = *lit.* everything came from near to God". As to the example given *i. e.* "sārgarānt", in which not two pure Postpositions, but two cases are confounded, *i. e.* the terminations of the 1st and 2nd Locative together are added, this, I say, is not in common use. I have put it down, because I have heard or read it somewhere, but this must be considered as an incorrect form. To express such an idea this expression is more common "ūnts sārgār = aloft in heaven", "ūnts mezār = aloft on the table"; or the 1st Locative only will suffice.

4. About the change of Postpositions into Adjectives see p. 227. Further what is said in Art. V. about the change of Adverbs into Adjectives *servata proportione* holds good also for Postpositions.

About the construction of Postpositions, chiefly about the long sentences which they govern, see Ch. III., below.



## § 2. Postpositions in Particular

Here too, it would be worth while to explain each Postposition; I must limit myself to these few points.

1. First, there are some Adjectives derived from Postpositions not laid down in pp. 147-150; *e. g.* "phudlo" from "phude"; "uprāntlo" from "uprānt" *etc.* Moreover some other Postposition not given there may occur; *e. g.* "višyānt = about", Latin *de*; "bāri = Latin *instar*"; this last, "bāri", although perhaps strictly not a Postposition, has, however, nearly the same construction: (see also p. 225 para. 8). About this "bāri" remark further, that some use "porri" instead of "bāri", chiefly in religious matters.

2. "Moṇasār, pāriant = until". "Moṇasār", if used with Verbs, is often shortened into "sār" (see Appendix to the Grammar). Both "pāriant" and "moṇasār" seem to be used indifferently. Both can be used also with Verbs, although with Verbs more frequently "moṇasār" is used.

3. "Porteñ" is derived from "porti = turn"; hence it means "turning" and is like a Participle, which must be declined as I said of "kosso" *etc.*; as to the meaning, it is a Postposition, yet grammatically it is an Adjective; *e. g.* "the father will be against the son, and the son against the father = pūṭu bāpāk porto astolo, ani bāpai putāk". If we say "porteñ" or "portun", the meaning is "again".

4. "Āḍ" and "virōdh" are, very often, used indifferently with "porteñ".

5. "Phudeñ" is a strange Postposition, because it seems to have two contrary meanings, *i. e.* *after* and *before*. Yet this is only in appearance; its original meaning is *close to*, but still in future; hence according to the way of conceiving such a meaning, it can be expressed either by "before" (close to, in future) or "after" (after this time, in future). So we can say: "yea phudeñ patak kārnakā = in the time which is be-

fore thee *or* before thy face (in future) do not commit sin". "Phuḍeff" seems to come from "phuḍa = future time".

From it the Adjective "phuḍlo = future", or that which is immediately after the present, or before another thing, *e. g.* "Paskā phuḍlo upās = Lent, or fasting which is before Easter".

6. "Uprānt, magir". Both have the same meaning "after" as in Latin *post*; "uprānt" seems to be more used as Postposition, and joined as far as possible with the Participles of Verbs; "magir" is more common as Adverb; *e. g.* "kāṃ koleā uprānt = after having performed the business"; "āuñ magir yetāñ = I come afterwards". Yet sometimes they can be used indifferently. "Uprānt" and "magir" are usually joined to the Pure Past Participle.

7. "Paṭleān" is the Instrumental of "paṭlo" derived from "pāṭi = back". It may be used also as Adverb, *e. g.* "to paṭleān yetā = he comes behind". Yet, although it be used as Adverb, as to the meaning it may differ from "pāṭi"; so "to pāṭi yetā = he comes back"; "to paṭleān yetā = he comes behind (after us)". The reason of such difference may be this: "pāṭi = back", "paṭleān = through that way which is measured in going back, or behind" (see above).

8. "Voir" properly means "upon"; yet figuratively it can be used also to express "in", but with a certain emphasis; *e. g.* "saitān teā mǎnšā voir assā = the devil is in that man". Instead of "voir" we may use the 2nd Locative, but not in every case; use must be consulted.

9. "Sākāl, khāl, tala, ponda = under". Sometimes they can be used indifferently; in many cases however they must be distinguished: "sākāl" seems to be used rather of material things and of a non-contiguous inferiority, and, more frequently as Adverb, *e. g.* "sākāl poḍlāñ = it fell down; "khāl" more commonly is used in figurative meaning, *e. g.* "to mojea khāl assā = he is under my jurisdiction". The Goanese use "khāl" also for material things. "Tala" and "ponda" are used more

frequently for contiguous inferiority; "ponda" is the most common Postposition to express "under" and "below".

From these Postpositions we have the derived Adjectives: "sākāilo, khāito, pondlo".

10. "Kāḍe" has been explained elsewhere. About it remark only the Adjective "kāḍtso" which is used in a strange manner, to express "from" instead of "thāun"; the reason has been given elsewhere, *i. e.* "kāḍtso = that which is *or* was near"; "Somi Jezu Krist Bāpā kāḍtso āilo = our Lord Jesus Christ came from the Father, *lit.* came being near to the Father". Some say "gāḍe" instead of "kāḍe".

11. "Bhāir = out" is used not only to express place, but also figuratively; *e. g.* "gārje bhāir = without necessity"; "more than I am obliged = kāideā bhāir"; "beyond your power = podvie bhāir" *etc.*

12. "Vin, *or* viṇe" is not often used, because the English "without" is better expressed by the Negative Gerund in "-tanā" or by the Conditional Negative, or by "šivāi". Nevertheless it occurs in this and similar meanings: "without necessity = gārje viṇe", "without comparison = sāri vin" *etc.* If "without" occurs with a Verb, it is expressed by the Negative Gerund, as I said; if it occurs with a Noun, then it is translated sometimes by the negative form of the Verb, if such a Verb is understood; *e. g.* "without communion man cannot live a supernatural life = kumgār kāṇeināstanāi sāimba-vorto jīv jieunk nozo." We have seen already that "bhāir" can be used also in the meaning of "without".

The derived Adjective "bhāilo" means "exterior", *e. g.* "bhāileo mādri = exterior Nuns" (Tertiaries), as they say here in Mangalore.

13. "Saṅgata = with" properly means "society"; and even in this meaning of "society", it is replaced sometimes by "kāḍe", if our "with" expresses directly the term of an action; *e. g.* "to have to do something with"; consequently "saṅgata" seems to express directly "company". Notwithstanding in

some cases "saṅgata" and "kāḍe" or "lagiñ" might be used indifferently; *e.g.* "Dēvā kāḍe" or "Dēvā saṅgata meḷon mānis ajapañ kārtā = man united with God makes wonders". In this example however "saṅgata" is better used.

14. "Viñgāḍ", strictly speaking, seems to be an Adjective, meaning "separated"; yet its use corresponds to the English "apart, aside"; *e.g.* "Somi Jezu Kristān apostolānk viñgāḍ dovorleāt = Our Lord Jesus Christ took apart the Apostles." Instead of "viñgāḍ" we can use "veglo = separated". Some say that "veglo" is used for persons, "viñgāḍ" for things, yet such difference is somewhat doubtful.

15. "Pasun, pasvot". Commonly these two Postpositions can be used indifferently in the meaning of "on account of" and "in order to" or also "for", Latin *pro*. Yet if I were to judge from the use made by some of these Postpositions, I would say that "pasun" means "on account of", "pasvot = in order to or for". Future considerations may determine this point.

16. "Khātir" seems to be more commonly used in the meaning of "for", *e.g.* "moje khātir māg = pray for me."

17. "Nimtiñ" can be used in the same meaning of "pasun", *i.e.* "on account of"; it is rather rare.

18. "Pārmāṇe" seems to be an old Original, from "pārmāṇ = manner", not used except in the Original. We have a sign of its origin from a Substantive in the sentence; "fāvoteā pārmāṇe = in a proper way". Notwithstanding it follows the rules of the Postpositions; so we say "kāideā pārmāṇe = lawfully"; "šastrā pārmāṇe = according to or in conformity with religion"; "povitṛa pustakānt sānglea pārmāṇe khāiñ mhēleñ sārgār rigānāñ = as it is said (according to the said) in the Holy Bible, no unclean thing enters into heaven". This Postposition can be joined also to the Past Participle.

19. "Bhountaṇiñ" (not "bāuntaṇeñ", as on p. 152). It is derived from "bhoun = go round"; it seems to be the Instrumental (see p. 24, para. 5) of some old Substantive, no more in use. It is used in this and similar sentences; "Roman

părză yeun Jeruzaleă bhountaniñ veđo märteli = the Roman people will come and put a siege around Jerusalem."

20. "Veslean" seems to be the Instrumental of the obsolete Substantive "veslo"; yet it is more natural to say that it comes from "issiñ=in this way"; "issilo=which is in this side", "issileăn=through this side"; the initial *v* is prefixed as this is often the case with words beginning with *i*.

21. "Dikān" is the Instrumental of "dik=side, direction": hence it may require sometimes the Original of the Adjective instead of the Original of the Noun. From the explanation given of "vesleăn" we can learn that "dikān" and "issileăn" are synonyms indeed, yet not to be used always in the same way. In order to know which must be used, recollect that "dikān" means "in the direction of", "issileăn" means "in this side *or* through this side"; in a particular case consider which of these two literal translations is more suitable. Examples: "In what direction is Europe? = Vilāyet khāinčea dikān assā?" Here we could not use so properly "issileăn". "Europe is in this side = Vilāyet issileăn assā"; "the country called Gnosis is in the direction of the place called Energeia = Gnosis mollogāuñ Energeyā mollea gāuñčea dikān assā."

22. "Thāun", as hinted at, means "from", as in the sentences which express distance, real or metaphorical; *e. g.* "from good resolutions to execution there is a great distance; therefore the Holy Bible says: desires kill the lazy man = boreă ničevă thāun sovoi pāriant bhou pois assā; teă pasun povitra pustak moñtă ki khuşeo alsi mănşak jivsi märtăt mōñ". This Postposition has been explained elsewhere also.

23. "Poltođi" originally means "on that side"; *e. g.* "of the river *or* beyond"; in the metaphorical meaning of "beyond" it seems not to be often used; "bhāir" is rather employed in such a meaning.

From "Poltođi the Adjective "pelo=ulterior" is derived; it means exactly "that which is beyond..."; *e. g.* "pelo burgo yeundi=let the boy come who is beyond the...".

24. "Altāḍi" is the opposite of "poltōḍi": the derived Adjective is "āilo".

25. "Vorviā" means "through", in German "*durch*" as in the sentence: "through continual prayer we shall save our soul, and obtain from God every thing = khālinastanañ magḥeā vorviā amiñ amtso ātmo baḥāu kārteleāuñ ani Dēvā thāun sārvaḥ kurpā zoḍteleāuñ". It means therefore "means, instrument, cause".

26. "Šivāi and karit" correspond to *praeter*; e.g. "taḥe šivāi = beside this". They are used also to express the English "except"; e.g. "except sin nothing is a true evil = pātkā šivāi vāiṭ kāñ nāñ". By this Postposition we can also translate elegantly many negative conditional sentences; e.g. "if we do not suffer now with Jesus Christ, we shall not enjoy with him everlasting joy = Jezu Kristā saṅgatā amiñ atāñ sosanāñ zaleār, taḥe saṅgatā sasnāḥeñ sukh bhogunk nozo". The meaning itself of "šivāi" seems to exact, if joined to a Verb, the Participle in -tso; yet there may be some rare case in which some Past Participle might perhaps be used.

27. "Badlāk" comes from "badāl = to exchange" hence literally it means "at or in the substitution of"; thereby its meaning and use are already known.

28. "Suāter" is the 2nd Locative of "suāt = place"; yet its construction is as if it were a Postposition. I must however acknowledge that its use is rather complicated, and connected with the construction of Participial sentences; e.g. "by unworthy communions, instead of receiving God's grace, you drink your own judgment = uo uṇḍo fāvonāñ astanañ seutā to, ani Somia kals pietā to kurpā zoḍḥe suāter apṇākṇs zāḍti seutā ani pietā mōṇ Sāñ Paul sangtā".

29. "Višyānt" is like the Latin *de* or the English "about", e.g. "if we love God, we shall speak of Him willingly = amiñ Dēvātso mōg keleār, taḥe višyānt kuśālāyen ulcizāi".

From "višyānt" I found somewhere derived the Adjective "višyātso = which is about, relative", e.g. "Dēvā višyātso niāl =

meditation about God"; many do not acknowledge it as a Konkani word; yet it seems to sound well.

## Art. VII. Conjunctions

### § 1. Conjunctions in General

We can say of the Conjunctions what we said of the Adverbs, viz. that if we understand by this name any word which performs the office of the English or Latin Conjunctions, there may be many Conjunctions; if we understand words which *formaliter* and grammatically also may be Conjunctions, distinct from all other parts of speech, we must say that there are few; because *a*) many of our Conjunctions are expressed by Postpositions, as Konkani is very fond of them, *e. g.* "because" is often expressed by "pasun" with the Participle: "you commit sin, because you do not pray = *māgneñ kārnatullea pasun pātkānt poḍtai*". We could use also the true Conjunction "kiteāk molleār"; *ḍ*) sometimes the Pronouns are used instead of Conjunctions, *e. g.* "as—as=kosso—tasso, *or* zosso—tossō; *c*) sometimes the English Conjunction is omitted in Konkani, *e. g.* "in one or in the other way = *kossogi*"; "is it right or wrong? = *tsuk sāmagi*?" *d*) The Negative Conjunctions are expressed by the Affirmative Conjunctions, with the Negative Particle joined to the Verb, *e. g.* "a proud man does not please either God or man = *gārvi mānis Dēvāki mānśānki mānuānāñ = lit. to God also to men also does not please*".

### § 2. Conjunctions in Particular

A few words about the most common Conjunctions:

1. "Kiteāk" means "why? *lit.* to what?" Dative of "kiteñ". Instead of "kiteāk" we may use "kitea pasun? = for what?" as in Latin *propter quid*, instead of "*cur*". Its construction is regular, *e. g.* "kiteāk poḷetai tuñ teñ kuskut tujea bāvāḇea doḷeānt ani ċintinai to tōḷ zo assā tujea doḷeānt? = and why

seest thou the mote in thy brother's eye; but the beam that is in thy own eye thou considerest not?" (Luk. vi. 41.)

2. "Kiteāk moleār = *lit.* to what if you say", used for "because". The construction is regular. Both are put in the beginning of the sentence, as in English. Sometimes only "kiteāk" is used. Instead of it very often a corresponding Postposition (pasun . . .) with the Participle, is used, or

3. "Dekun". If this is used as a Postposition, it is put at the end of the sentence, *e. g.* "Dēu lekāvorto boro dekun amiñ tatso mōg kārīzāi = we must love God, because he is infinitely good." Sometimes "dekun" and "kiteāk" are joined together thus: ". . .kiteāk Dēu boro dekun". The first mode seems to be better. "Dekun" can be used also as an illative particle; then it is put in the beginning; *e. g.* "Dēu amtso rātsnār, dekun amiñ tači sevā sākri kārīzāi = God is our Creator, therefore we must serve Him". "Dekun" is used also as Postposition, instead of "pasun", but seldom; *e. g.* "mānis bhou āskāt, tea dekun takā Dēvāi kumok zāi = man is very weak, on this account he is in need of God's help".

4. "Thār" is commonly used as an illative particle in the beginning of a sentence: "souñsār amkāñ photaitā, thār amiñ kiteñ kārīzāi? = the world deceives us, then what to do?" It is joined to "zār" and "zāri" (see below).

5. "Puñ=but", Latin *sed*, German *aber*. If "but" corresponds to the German *sondern*, *i. e.* in oppositions, more frequently "bogār" is used. When this *but* is in connexion with "not only" and the like, the preceding "not only . . ." is translated by the Negative particle and the emphatic *-ts*; *e. g.* "God is not only good but also just = Dēu nāints boro, bogār nītvānt".

It seems that the English "but" is very often omitted in Konkani, unless there be a peculiar emphasis upon "but".

6. "Thāri" is compounded of "thār" and "i=also, although". It may be used absolutely as in this sentence: "forty years long I was near to this generation, yet it did not know my



way = āuñ čālis vorsāñ ye kulie lagiñ assullo, thāri tiņeñ moji vāṭ voļkunk-nāñ (Ps. xcvi. 10, 11). It can be used also joined to "zari" (see below).

7. "Zaleāri" is compounded of "zaleār" and "i", hence the literal meaning is "although it happened". It can be used however also absolutely, *i. e.* as the English "yet or notwithstanding"; *e. g.* "yeñ vojeñ bhāradik khārentz; zaleāri sosazāi = this burden is heavy indeed, nevertheless (we) must suffer it".

8. "Zārtār, zāritār" (see p. 155). Here only about its construction. The first can be used to express the conditional (*if*) and the second for the permissive (*although*). If the meaning is merely conditional or permissive, then they govern more frequently, the tenses indicated at p. 251. Yet sometimes the conditional or permissive notion is mixed with some other notion (see p. 268, para. 3); then we might use that tense which comes nearer to the notion which is to be expressed. I cannot say more here in general; for the particular cases may be very many and different. Remark however that common people may use some forms which do not agree with the philosophy of grammar, considered together with the use of more learned people; hence those forms can be eliminated as wrong. Among these wrong forms we might perhaps reckon the compound form of "zārtār or zāritār and -leār"; *e. g.* "zārtār tuveñ yeñ keleār, tukā yēk inām meļat = if you did this, you would receive a prize". This form is not acknowledged as right by some natives themselves. "Zāritār and zāritāri" can be used indifferently; the only difference is that "zāritāri" has twice the permissive particle *i*.

9. "Ki, mōṇ". Many things should be said about these; but as they are intimately connected with the construction, I shall speak of them in Ch. III. More exactly we should write "mhōṇ".

10. "Vo, uo, yā". Such Conjunctions are not often used, they are not seldom omitted especially in interrogative sentences (see § 1). All three mean "or".

11. "Muṇḍeñ" is the Infinitive Absolute of "muṇ=say"; it corresponds exactly to the English, except that Konkani leaves out "that is".

12. "Nāñ, nāñ, niñ = no". The English *no* is translated by "niñ or nāñ", if some quality is denied and the Verb "to be" is understood; in other cases "nāñ" is used. Very often the whole sentence is repeated, in the negative form, as in Latin; *e.g.* "āilogī to? = did he come?" "yeunk-nāñ = no, he did not come" see p. 104. "Niñ" probably is "nāñ", but pronounced quickly.

13. "Sāit" means "also, together"; its construction is thus: either it is placed after the affected word without modifying its case, or it may govern the Original of the affected word; *e.g.* "soul and body together will go to heaven = ātmo ani kuḍ sāit sārgār vetāt, or ātmeā ani kuḍi sāit sārgār vetāt". I cannot ascertain whether this 2nd form is quite correct, although it occurs.

Some other Conjunctions and Particles can be found, with their use in the Dictionary.

## CHAPTER III. CONSTRUCTION

### Art I. Partial Construction

#### § 1. Verbs of Finite Mood

The Mahrāṭṭi Grammarians distinguish in this point three "Prayōgas" or Constructions, *i.e.* "Kartari" or Subjective, "Karmanī" or Objective, "Bhāvi" or Neuter construction. As the "Kartari Prayōga" does not differ from our construction, and the "Bhāvi Prayōga" is seldom used, so I do not follow this rather difficult mode of explanation, but I explain this point according to the rules of Passive Voice especially, which exists in our languages; so it will be easier, for there is a transition *a noto ad ignotum*. This point proves once more that Konkani has not always the same rules as Mahrāṭṭi, as some think.

The "Kartari" Construction is the same as the construction in Latin or English in similar sentences, therefore it can be omitted; generally, in the points which are not indicated as irregular, we may follow nearly the same construction as in English or Latin. For the other points we must distinguish Transitive and Intransitive Verbs.

1. *Transitive Verbs.* The Transitive Verbs in the tenses of passive meaning (see page 276) have a construction, as if they were passive. Hence the subject is put in the Instrumental, the Accusative in the Nominative, and the Verb agrees with this new Nominative; e.g. "āuveñ mojeñ kām keleñ = I performed my business, or by me was performed..." To this general rule we must add these limitations:

a) If the direct object of the Transitive Verb is an animate subsistent object, it remains in the Accusative also in the tenses of passive meaning, although the Verb agrees with this Accusative in gender, number and person (Karmanī Prayōga).

b) If the direct object of the Transitive Verb is a person, and sometimes also if the subject is not a person, it seems allowed (although not often used) to put the Verb, if it is in the above named tenses, in the neuter; so "tañeñ bāpāk āpoileñ = he called the father", instead of "tañeñ bāpāk āpoilo". (Bhāvi Prayōga).

c) In the Potential Mood, the Noun which should be put in the Instrumental, can be put in the Dative, or if it is a Pronoun, in the Instrumental of the derived Adjective. So: "he may eat = tañeñ khāviet", or "takā khāviet", or "taceān khāviet", from "khā = eat".

d) As to the Potential and Necessary Mood, the Transitive Verbs have the above construction only, if the forms in "-iyet", or in "-zāi" occurs; as to the Negative Necessary, the agent is put in the Instrumental in "-čeān" or "jeān" (see p. 213, para. 9).

e) If the agent is the 2nd Person Singular, in the Past, Perfect, Past Perfect, the Verb remains in the 2nd Person

Singular Neuter; *e. g.* "did you hear my words? = *tuveñ mojiñ utrañ aikälaiñgi?*" (some seem to use the Masculine "*aikā-loigi?*"). In non-interrogative sentences it seems allowed to have the Verb agreeing with its object; *e. g.* "*tuveñ mojiñ utrañ aikäleānt, or aikälaiñ* = you have heard my words". So in confessions, when asking we must use the 2nd Person Singular Neuter. Instead of the Neuter 2nd Person Singular, some use the Feminine; *e. g.* "*tuveñ mojeñ utrañ aikäleāigi?*"

*f)* There are a few Transitive Verbs which have the same construction as the Intransitive Verbs. These are the following: "*sik* = learn", "*visār* = forget", "*jeu* = eat" (rice), "*pie* = drink", "*nes* = dress", "*pāñguru or pāñgru* = cover oneself", "*tsuk* = be missing *or* mistake", "*hās* = laugh", "*bhēt* = visit", "*volkā* = know", "*ulei* = speak", "*somza* = understand" and a few others which use will teach you; *e. g.* "*to uloilo iñ utrañ* = he spoke these words".

2. *Neuter Verbs.* These, as also those few Transitive Verbs now excepted, have the above construction, *i. e.* the Nominative goes in the Instrumental in the following cases:

*a)* If they are joined to "*zāi*", *e. g.* "*āveñ votsazāi* = I must go"; and also more commonly in the Potential Mood in "*-yet*", *e. g.* "*tañeñ votsayet* = he may go".

*b)* In the Past Gerund in "*-tāts*", *e. g.* "*māñšāniñ tsāḍ pietāts sāma uleinānt* = if men have drunk much, (they) do not speak rightly". Yet with this Past Gerund the Neuter (as also the Transitive) Verbs may follow the common construction; *e. g.* "*mānis pietāts. . . .*"

*c)* In the Infinitive corresponding to the Latin Accusatives with Infinitive; *e. g.* "*tumkañ gārḥ assā āveñ večeñ* = *expedit vobis me ire*". Yet here too we may follow the "*Kartari Prayōga*": "*āuñ vetso tumkañ gārḥ assā*".

*d)* With "*nozo*" the Instrumental in "*-čeān or -jeān*" is used. (See p. 213, para. 9.)

In other cases the Intransitive Verbs have a regular construction.

## § 2. Participles

Though the Participles follow the general rule, yet they require a particular explanation, because the application of the general rule is difficult. First, about their construction in relative sentences.

1. *Omission of the Relative Pronoun.* If we have a sentence governed by the Relative Pronoun, this is omitted and the Verb is changed into its corresponding Participle; *e.g.* "the man who was working died = *vaur kártalo mánis melo*". The omission can take place, although the Relative Pronoun is accompanied by some Postposition; *e.g.* "the road on which you walked yesterday, has been spoiled = *tũn kál tsálllo mārōg, pād zālō*".

The omission of the Relative Pronoun, which naturally precedes its Noun and can have, as we shall see, before itself some other word either as Subject or as Object, gives rise to very long and rather difficult sentences, which will be more conveniently explained below. (Art. II. § 1.)

2. *Concord.* With which Noun must this Participle agree? The following is the answer and general rule:

The Participle agrees in Gender, Number and Case, not with any word which may be a part of the relative sentence, but with that word, of which the relative sentence is like an explanation or like an Adjective.

In the example, given above, the words "on which you walked" are an explanation and used as an Adjective of "road"; therefore the Participle agrees with *road*. "*Tũn*" before "*tzallo*" is the Nominative of the relative sentence; hence it must not be taken into consideration in this point.

If we had had above a Transitive Verb in a Past Tense, then we should have said "*tuveñ*"; because the Participle has the same construction as the Original Verb; *e.g.* "the road, which you have seen, has been spoiled = *tuveñ pojeilo mārōg pād zalā*".

*Corollary 1.* In order to change a relative sentence into a participial sentence *a)* omit the Relative Pronoun, *b)* change the Verb into the corresponding Participle, *c)* let this Participle agree in Gender, Number and Case with the word, of which the relative sentence is an explanation, *d)* leave the words of the relative sentences in the same order, *e)* place the participial sentence before the affected Noun, (see an example here below).

*Corollary 2.* In a participial sentence there may be a Nominative or other Case before the Participle; *e. g.* "to boro zalleā pasun sārgār gelā = he went to heaven, because he had become good". "Zalleā" is Original, "boro" Nominative, because we should say: "to boro zallo"; hence the Participle, although in the Original keeps the same construction. Moreover there may be an object governed by the Participle, *e. g.* "the tooth with which the tiger bit the ox, is this". First literally: "dāntu zaṇeñ vāgān bāilāk sābullo uo"; now a participial sentence according to the first corollary: "vāgān bāilāk sābullo dāntu uo". There are numberless examples like this. This last corollary must be well remembered in order to understand some long participial sentences, in which the Participle is accompanied by many Nouns.

The above rule is not to be applied to the so-called Participle in "-iā to". (See pp. 236, 259.)

Although this participial construction is very frequent, the use of the Relative Pronoun is not prohibited. (See its construction, p. 236).

3. *Case governed by Participle.* From the given examples we learn that the Participles of Neuter Verbs have no Accusative, except in a few cases similar to the Latin *vitam vivere etc.* Participles of Transitive Verbs govern the same case as the Verbs from which they are derived and have the same construction and meaning. Hence if we have a compound Noun of a Transitive Participle, and of another Noun governed by this, the first Noun is not put in the Original (see p. 179); *e. g.*

"luḡaṭ siuṇtolo = he who stitches a cloth"; but "luḡṭa siuṇkār". Consequently no change of case takes place by changing the Verb into the corresponding Participle; e.g. "he went home = to garā gelo"; "to the house to which he went = to geleā garāk"; "he cut a tree = taṇeñ yēk ruk kātārlo"; "the tree which he cut is very large = taṇeñ kātārlo ruk bhon vōḍ".

## Art. II. Complexive Construction

### § 1. Collocation of words

The following principle may throw some light: "The less important words precede the more important ones"; hence a) the secondary sentence precedes the principal; b) in each sentence the Adjective, if taken as an attribute (see p. 199, note) precedes the Noun; c) a whole sentence which takes the place of an Adjective precedes the affected Noun; d) the Verb is put at the end; e) if many subordinate Nouns occur, the governed Noun precedes the governing one; e.g. "I gave my book to the son of the brother of my friend = āuveñ mojeñ pustak mojeñ iṣṭāṇeā bāvāṇeā putāk dileñ"; f) if there be two words or cases independent of each other, there is no fixed rule; yet here too the above mentioned principle might be applied.

We may say also thus: the various parts of a sentence are very often so connected that some are like *genus, materia, determinabile*; some are like *differentia, forma, determinans*: *genus* etc. precedes *differentia* etc. Yet we cannot explain all examples by these two ways; use is the master. Hence a) in preaching and religious matters a somewhat different construction is used, as b) often also in familiar conversation; c) in some cases the complication of words requires some other arrangement.

This most general rule will be explained for the sake of brevity, with some examples. "The man who has been created by God to His own image with great love, becomes

dear to God by Divine love = Dēvān apleā sārkeatso tsāḍ mōgān rātsullo mānis mōga vorviñ Dēvāk mōgāḷ zatā". The sentence beginning with "who" is like an Adjective of "man"; hence omitting the Relative Pronoun, "mānis" is put after it. Further in the same relative sentence the Participle is put at the end, immediately before "mānis", as Verb; "by God" precedes "to his...", as the second part has more emphasis; and again, "aplea sārkeātso" precedes 'tzāḍ mōgān', because this second part determines "rātsullo". The following words need no explanation.

"The brother of the father of my friend, has to suffer 1) on account of the war, 2) which took place 3) between the King of Arsuzia and the Emperor of Kadimeri 4) in the 2nd year 5) after his arrival 6) in this country = moje ištāḥea bāpaitso bāu yeā gāvānt ailleā dusreā vorsā Arsuḥitsen rāyā ani Kadimeriḥea mahā-rāyā bitār zalleā zuzā vorviñ sostā". At the end the Verb, in the beginning the subject-preceded by the governed Nouns; and among these, that which is governed and governs, precedes; of the remaining words this is the order of determination: "1) on account of the war, 2) which took place, 3) between ..., 4) in the 2nd ..., 5) after his arrival, 6) in this country". The 2nd determines the 1st, the 3rd determines the 2nd and so on; consequently we must put them in this order: 6), then 5), then 4), then 3), then 2), then 1). In this example you see also how the Participial sentences must be constructed.

Although this is the nature of Konkani as to construction, yet if such long sentences occur, it will be better to resolve them into smaller sentences. Yet even in smaller sentences the same rules which have been laid down above, and shown in the above two examples must be observed. Many other things about this important point should be said, which however for extrinsical reasons must be omitted. At any rate the gist of them has been touched upon.



Remark further 1) that titles are usually put after the affected word, seldom before; *e.g.* "pādri sāib". 2) The interrogative words are put as close as possible to the Verb; if this is not expressed, at the end; *e.g.* "why does your hand tremble? = tuzo hāt kiteāk kamptā?" "who is that man? = to mānis kōṇ?" If we say "kōṇ to mānis:" it means "what kind of man is that?" 3) The article "yēk" prefers to be joined immediately to its Noun, if there are other Adjectival Genitives; *e.g.* "a man of this country = yeā gāuñtso yēk mānis"; if we say "yēk gāuñtso mānis", some understand "a man of a country". Some more examples about construction will be given perhaps in the I. Appendix.

## § 2. Connexion of Sentences

There are co-ordinate and subordinate sentences; each kind can be subdivided: here I speak only of some subordinate sentences; the others are either easy or are explained in the Dictionary. Secondary sentences are connected with principal ones by Postpositions and Participles (see p. 274 *et alibi*), very often by "mōṇ *and* ki = that". Their construction is this:

1. Put first the secondary sentence, then "mōṇ"; then the principal one; *e.g.* "to phaleā yetolo mōṇ āuñ čintāñ = I think that he will come to-morrow". Yet if the Verb is not put at the end as often happens, "mōṇ" also is not put at the end; *e.g.* "to assā mōṇ apleā gārānt āuñ čintāñ = I think that he is in his house". Yet it is better to put the Verb at the end.

2. Put first the principal sentence, then "ki", then the secondary sentence; *e.g.* "āuñ čintāñ ki to yetolo = I think that he will come".

3. Put first the principal sentence, then "ki", then the secondary sentence, then "mōṇ"; *e.g.* "āuñ čintāñ ki to yetolo mōṇ".

4. Omit altogether the Conjunction; "āuñ čintāñ to yetolo". Among these modes, the first seems to be more correct. In such sentences the Verb is put in the mood required by

the meaning; if the meaning is imperative, exhorting and the like, then the Imperative is used; *e. g.* "request God to forgive you = Dēvā lagiñ māg bogos mōṇ". Therefore if in Latin or English we have an *oratio indirecta* governed by "mōṇ", in Konkani the *oratio directa* is often used, retaining, however "mōṇ" as in Hebrew; *e. g.* "he requested him to lend him a book = tače lagiñ māglāñ yēk pustak dī mōṇ"; "*cum responsum accepissent ne redirent* = having received the answer not to go back = zāb meṭāts, portun votsanaye mōṇ". Gi or gāi seems also to be used to connect sentences both co-ordinate and subordinate; it may be joined also to "mōṇ"; *e. g.* "kāiñ, khāiñ ani kōṇā pasun mag-ṇeñ mōṇazāigai mōṇ poḷeyā = let us see when, where, for whom we have to pray".

*Remarks.* 1. Using "mōṇ" is the easiest way of expressing in Konkani the Latin Past or Future Infinitive. I say "the easiest way", not the "only way", because the construction of Instrumental with Infinitive, can also be used (see p. 257). Even the above examples might be expressed in some other way; *e. g.* "to fāleā yēuñk puro = he might come to-morrow", which has nearly the same meaning as "to fāleā yetolo mōṇ āuñ činta"; the exact meaning of the 1st sentence is: "it may be that he comes to-morrow".

2. Instead of "mōṇ", we can use also "moṇun", namely if an *oratio indirecta* is reported. It is just like the Hebrew *dicendo dicit* and the Tulu ಅಂದ್ = andu or ಅಂದ್ = ānduḍu.

3. "Mōṇ" is sometimes changed into "moḷleñ = said", nay sometimes it is declined like an Adjective; *e. g.* "by thinking that I have offended God, I am very much displeased = āuveñ Dēvāk akmān kelā moḷli čintnā makā zālaitā". When is this "moḷleñ" to be used? when we could substitute in a literal translation "said" for "saying".

4. "Mōṇ" is used also in the *oratio directa*, as in the Holy Bible: *dixit quod ego veniam*; so also: "tikeñ rāu, āuñ yetāñ mōṇ = wait (that) I come" (see above l. 3). It is used, although another word of a similar meaning is there;

*e. g.* "to somzunknãñ kãseñ gadleñ mōṇ = he did not understand how it happened". To use the *oratio directa* with "mōṇ" is usual. Nay it seems that this "mōṇ" is used as a general means of connexion, although there is no "that" or similar particle in English: to learn such a use great practice is required. Here I can only say in general that Konkani prefers to join secondary sentences with principal ones expressly; hence if no other joining particle is there, "mōṇ" is used.

5. Some English secondary sentences do not require a peculiar connexion in Konkani, because they are embodied in the principal sentence so as to form one sentence. This is the case especially with the participial sentences governed by Postpositions (see above).

## CHAPTER IV. CONSIDERATIONS ABOUT KONKANI

### Art I. Origin of Konkani

Konkani is derived from Konkan, a province along the Western Coast of India, approximately between 16° and 20° of latitude. Hence Konkani language etymologically should mean the language originally spoken in Konkan. Yet now Konkani is spoken in provinces far away from Konkan, *i. e.* in South Kanara by almost all Christians, by many thousand pagans, and also somewhat in Malabar and, so they say, still more South. We must however distinguish two branches of Konkani: the Goanese branch spoken in Goa and, as I heard, elsewhere also, and the Konkani of South Kanara; of this only I speak both in the Grammar and the Dictionary.

This language, formerly called Kanarine language, is so called, because the Konkani speaking people are said to have come from Konkan in ancient times.

The language of Konkan was and is, mostly at least, Mahrãtti; this shows that most probably Konkani is derived

from Mahrätti, as French, Spanish, Portuguese etc. are said to be derived from the Latin. Indeed many Konkani words and some rules too agree with the Mahrätti, yet not to such an extent as to enable us to make much use of Mahrätti. Those who know Mahrätti are well aware of this; for those who do not know Mahrätti, out of many proofs I choose these few:

1. For the Mahrätti termination ऊन, which has no genders, Konkani has -ntlo (-i, -eñ).
2. The multiplicative numbers in Mahrätti are formed by पट, in Konkani by "doḍo".
3. Adverbial numbers of frequency are formed in Mahrätti by दा; this mode is no longer common in Konkani.
4. आपण is used for "your honour" etc.; not so in Konkani.
5. The Causal Verbs are formed by वि, in Konkani by ai,
6. There are moreover the terminations of the cases and of the conjugation, which, although sometimes similar, are however often quite different.

Although Mahrätti seems to be the chief stock, Kanarese, Tulu, Malayālam etc. seem to have also contributed to form Konkani. The fact is that there are in Konkani many words which occur also in Tulu, Kanarese etc. I cannot ascertain whether these have been adopted into Konkani on account of their vicinity, or were common to Konkani and those languages; the first supposition is more probable, because there occur in Konkani some words used also in some of the above-mentioned languages, and as far as I could learn, not used in Mahrätti. The most probable reason of it seems to be this: as Konkani for a long time has been neglected, especially or also on account of its having abandoned the seat of the mother-tongue, many Mahrätti words have been abandoned, and on the other hand it has taken up some words from its new neighbours. Consequently, although Konkani in the main seems to be a Gaurian languages (for it seems to be the niece of Sanskrit),

yet it partakes of some of the qualities of Dravidian languages, as Kanarese, Tulu, Malayālam *etc.* are reckoned by Caldwell (Comparative Grammar, page 9) as Dravidian languages.

## Art II. Present state of Konkani

Konkani is a rich and beautiful language, although at present in an ignoble state, because it is far more perfect than many European languages; yet it is altogether uncultivated and appears to be the most imperfect. But as to this point the Konkani spoken by Hindus, as far as I can gather, is in a somewhat different condition from the Konkani spoken by Christians. The Hindus, besides some little varieties in pronunciation and also in some words, have not adopted into their language so many Portuguese words as the Christians.

What are the reasons for saying that Konkani is in an ignoble state? The reasons are: *a*) the total neglect of this language; hence no common written language, no uniformity, and therefore, what is worse, many Natives themselves despise it as a good-for-nothing language; *b*) it is corrupted, particularly in the town of Mangalore, by very many foreign words, especially Portuguese and, latterly, also English. We might say that certainly a great part of religious words, especially the more elevated, are foreign. The reason of so many foreign words in religious matters is to be found, most probably, in the history of the conversion of their ancestors. *c*) Above the varieties of Konkani according to the castes, which thing cannot be avoided in familiar conversation, there is no really cultivated language common to all castes, as there is in our European languages, which have a form above all the dialects of the same language.

Notwithstanding the present miserable state of Konkani, I will never call Konkani a corruption of Mahrātti, in its derivation; for, if the derivation, under any form, of one language from another is to be called corruption, then many

European languages should be called a corruption of another language. If people mean to say that Konkani is a corruption of Mahrāṭṭi, because it is a dialect of Mahrāṭṭi, without proper forms or rules, I certainly deny it. For *a*) the similarity of forms of one language with the forms of the mother-tongue cannot be called corruption; *b*) there is no want of ruling principles and of common forms at least on the way of perfection; because notwithstanding some varieties, common forms and ruling principles exist, as the whole Grammar shows. Corruption of a language is the introduction of extraneous elements which are a beginning of resolution into elements (see S. Thomas, III. *q.* 50, *a.* 5, *c.*). Consequently a dialect, without common forms and rules can be called a corruption of the stock-tongue. But this is by no means the case with the language of which we speak, as we have already said in this article, and study will show, although we can say that it has, as it is spoken by many, some elements of corruption, which in the long run would bring on a true corruption or rather destruction. The reason of the first part of my assertion, *i. e.* that Konkani is a rich and beautiful language, is partly given in this Grammar, partly in the Dictionary, but cannot be fully understood but by careful study and future cultivation of this language.

### Art. III. What Konkani can become

As Konkani in itself is a beautiful language, but is reduced to servitude, it can become, or rather can be shown to be a beautiful language, if taking pity on it, we deliver it from slavery. To such a work first of all the natives themselves should contribute; for after religion, one of the most important elements of civilization in a nation is its language. It is truly a pity to see a people endowed by God with so many gifts, without a language. To gain this end what should be done?

Some might think we should borrow from Mahrätti or Sanskrit, both words and rules, or at least words.

This would not perfect but destroy Konkani, or make of it either a phantom of Sanskrit and Mahrätti or an aerial language. Whatsoever may be the origin of Konkani, we must now take it as it is and try to elevate it. I grant, however, that we may borrow from the Mahrätti or rather resuscitate some Konkani words which, as all probability shows, must have been used in former times and even now are more or less understood by more learned people, and I have done so in the Dictionary. But whenever we do not find a Konkani word for some idea, to take it from the Mahrätti, would be wrong: this could be done perhaps if Konkani were a dialect of Mahrätti. *A fortiori* I would call it wrong to borrow in such cases, the words from Dravidian languages, although some words can be borrowed also from them, as is the case with all languages. What is therefore to be done? Out of many things which I could propose, I choose only the following ones which, I hope, will meet the common approbation.

1. We must avoid so many foreign words and expressions. Foreign words are well employed, if there are no proper words; but using foreign words when there are proper words, and even without a grave reason, is against Philology. I make one exception for religious words. A great part of them are Portuguese, yet Konkvanized, as they have been used since centuries; moreover it would not be without some risk to use the true Konkani words, used only by Konkani-Hindus. Perhaps we might use the Konkani word for secondary religious matters. I said "Portuguese", because the English words used also by some are not lawfully Konkvanized as yet.

2. But on the other hand we must avoid eliminating those words, which although Kanarese or Tulu originally, are in common use. Let us hear what a great master says on this point.

*Ut silvae foliis pronos mutantur in annos  
Prima cadunt; ita verborum vetus interit aetas;  
Et juvenum ritu florent modo nata videntque.*

*Multa renascentur quae jam cecidere, cadentque  
Quae nunc sunt in honore, vocabula, si volet usus,  
Quem pones arbitrium est et jus et norma loquendi.*

(Horace, *De Arte poetica*, v. 60-73.)

If there be any extravagant Purists, let them well meditate these verses of one of the greatest Latin Poets; especially the last verse is always to be kept in view in order not to go astray both in rules and words. Consider however that one thing is *usus*, another *abusus*; Horace speaks of *usus*; e.g. employing so many foreign words, although in use, must be called *abusus*.

3. You will say: For many things there are no Konkani words.

I answer: There are many Konkani words, not in common use, yet good; moreover many words are said not to exist, because Konkani is not studied, or because some try to find a literally corresponding word or expression, which way is often wrong. Moreover (and this is the third thing which we should do) we must employ new words, not in common use. How? Especially by way of composition (see P. III., Ch. V.). This way cannot be used indifferently or by every one; the rules laid down *l. c.* and especially harmony and usage must be taken into consideration. By "usage" I mean to say whether a word, though new in form, sounds as Konkani to Konkani people. You find very many such words in the Dictionary marked also as new words, which, however, have been tried to a Konkani ear. This way is necessarily to be followed, else two other ways only or chiefly would remain, *i. e.* either to use foreign words or to use circumlocutions. But although foreign Mahrätti or Kanarese words are not entirely in discord with Konkani, yet this way is against the philosophy



of languages; words of Latin origin, *e. g.* English or Portuguese, or also of Greek origin, except a few, are thoroughly foreign to Konkani and require translation; the 2nd way, viz. to use some circumlocution or some words which approximately express a certain notion; but this evidently is childish and a sign of ignorance.

But on this point of the composition of words I am in a somewhat difficult position. I will explain my position candidly to the reasonable and interested reader. In other formed languages the words have already a fixed meaning: but before reaching that fixed meaning, many years have elapsed; many events have sometimes contributed to the meaning of a word; sometimes a chance was the origin of some words, which events and chance however through many years have been forgotten and the meaning of the word became, we might say, independent of the first etymological meaning; *e. g.* philosopher = φιλόσοφος, originally means "friend of wisdom", which meaning afterwards became a less obvious meaning. Hence although the etymology of many words can lead us to find the corresponding Konkani compound words, yet in many cases especially with words of the above mentioned kind as "philosophy", the etymology cannot be kept in view. Then what remains? There remains to be considered the essential notion of the thing to be termed, and to find a fit expression. But without speaking of the long time which would be required, it is almost impossible to find a new expression which now may have the same much extended and commonly accepted meaning as the similar Latin or Greek word; for the Latin word itself underwent many vicissitudes before receiving such a fixed meaning. Consequently there remains only to try now to choose the most suitable word, as far as this can be done within the short limit of time, which is at my disposal, leaving the perfection and settlement of the things to Divine providence which *ludit in orbe terrarum*. I do not give any examples, for the Dictionary is almost a continued example. Here only

I mention the words *harmonium, organ, diameter etc.*, the general etymological meaning of which has been restricted by long usage to the present meaning. So "diameter" etymologically means "measure through", but now it means "a line passing through the centre...". If we translate "diameter" literally, *e.g.* "āḍ-mezap", such a word would not be taken in the same limited meaning, as "diameter", except after a long use. In the beginning, it would be taken in its general etymological meaning. Such words are many: hence the difficulty. I remark finally that this mode of composition is not entirely new; for many compound words in common use exist already; moreover this is used also in other Indian languages, *e.g.* in Kanarese, much more is this used in many European languages, especially in German and English. It is however true that Konkani is perhaps not in need of so many compound words as some other languages are; for, one simple Konkani word is used to express many other connected meanings, for which other languages have different words; and what seems to be a sign of poverty, is a sign of perfection; for the fewer the means required to obtain an effect, the more perfect, *ceteris paribus*, is the cause; in a similar way to God, who in His infinite simplicity obtains the most varied effects. Many proofs of this assertion are to be found in the Dictionary; some have been given throughout Grammar.

#### Art. IV. Some rules for beginners

in speaking Konkani, especially with common people

1. Avoid carefully abstract terms, because such terms are few in common use; there are many others, but their use requires some practice and often are not understood. If therefore you have to translate into Konkani abstract terms, resolve them.

2. Express metaphysical and abstract notions by words taken from material things, which have some similarity with

that notion. Although this is the case in all languages, particular attention is to be paid to it; because in other languages the material origin of many words has almost disappeared; hence in our languages we do not think about the first material origin, whereas if we hear the Konkani word, the first notion which we get usually is the first original meaning, *e. g.* hearing "to retract" (one's word), we do not think of its origin from *trahere*; and when we hear the Konkani "kāḍ" we do not think of the meaning "retract", but only "draw" (*trahere*) *etc.*; hence without considering this rule, we might perhaps go far to seek a corresponding word for "retract", and as perhaps we could not find it, we would say there is no Konkani expression for "retract", and we would use a circumlocution, whereas we may use the same "pāṭi kāḍ" which in the main is the same as "retract". From this example judge of many others.

3. If there are many synonyms which slightly differ, do not seek as many Konkani corresponding words; be satisfied with one or few; so, *e. g.*, "think" and "imagine" differ, no doubt, yet be satisfied with "čint". So generally the most common term is used for the various English synonyms, and the general term is used also for the particular one.

4. The numerous compound Verbs of European languages are either translated by the simple Verb or by the Verb and the required Adverb. Yet sometimes a different Verb is required.

5. Often, in order to be understood, the English word must be expressed by a circumlocution; and the English sentence must be expressed by a different Konkani sentence, keeping however the meaning. This is the case especially with figurative sentences; because many figures of European languages differ from Konkani figures. If you do not know whether an European figure can be used in Konkani, substitute for the figurative expression the proper one and then translate.

6. Resolve complex sentences into simple sentences; else you would not be understood, or you would not be able to finish the sentence.

7. Peculiar attention must be paid to the construction, (see Ch. III.) even when speaking with common people who use also Participles; yet if the beginner finds any difficulty, he may use the full relative sentence.

8. Not only Abstract but also some Concrete Nouns are not used by vulgar people; *e.g.* not many Nouns in “-gār or kār” are used.

9. The parts of speech more to be used are Verbs, original Nouns, concrete original Adjectives, original Adverbs and Postpositions.

Yet if we write, then we should use Abstract Nouns, derived words etc.

### **Art. V. Peculiarities of Konkani**

In this Article I explain some general peculiarities, if I may be allowed to say so, which may show in some way the different manner of conceiving many things. A more distinct knowledge of this point, as far as I could learn, (because a full knowledge requires many years' practice) can be got by a collection of Konkani phrases and sentences which will form one of the Appendixes to the Dictionary. Some of the following remarks have been touched upon throughout the Grammar. I thought it useful to collect the principal of them.

1. Konkani makes a great use of Postpositions, and, when possible, prefers to substitute them for Conjunctions and sometimes for Adverbs too (see p. 294). These are at the same time the most common connexions of sentences, changing thereby two or more sentences (English) into one (Konkani) without changing however the cases; this is done by joining certain Postpositions to Participles (see p. 274).

2. The Participles are also frequently used, especially by omitting the Relative Pronoun; this may be united to a Pre-

position (in English). The Participles are inserted also without any real necessity (see p. 308).

3. The Compound Verbs in *-un* are very often used; by them many Latin Compound Verbs are expressed. The same form in *-un*, sometimes accompanied by a Noun, is also often used instead of our Adverbs (see p. 291).

4. The Conjunctions are often omitted or replaced by Postpositions (see p. 302).

5. The Present is often used for the Future, and even rather long time is expressed by words meaning short time.

6. A great number of notions for which English or Latin has different expressions, are expressed by *-ts* and *-so* (see *passim*).

7. Negative notions very often are expressed by the Affirmative form and by the Negative joined to the Verb: (Compare Part III. Ch. IV.) Among common people the Negative form is expressed by "*-rān*" and the Negative Gerund in "*-tanañ*" (see p. 114).

8. The more important or emphatic words are very often put quite at the end (*tuñ kōṇ?*).

9. A large use is made of Causative Verbs (see p. 281).

10. Konkani loves to express the different stages through which something must pass (see *l. c.*).

11. Even long sentences, explanatory of some word, are considered as Adjectives; hence so many long sentences sometimes precede the Noun, in which sentences many cases may occur.

12. A use almost continual, of "*mōṇ*" is made not only to express our "that", but also, I might say, like a comma, or to breathe a little: the nearest word to it, besides "that", is perhaps "as", although in many cases we cannot translate it at all. It is used also as a particle connecting sentences. Nevertheless I do not see a great nicety in its too frequent use, at least I doubt of its correctness. Our common people

in Europe also use some particles out of place (see pp. 312, 313, 314).

13. Konkani prefers to conceive things, very often, in a way similar to *genus* and *differentia* or to *materia* and *forma* (p. 288).

14. Konkani often expresses the comparative degree without a proper form (p. 65, c.).

15. Konkani is bold in concord (Part IV. Ch. I.).

16. Konkani likes harmony; hence so many euphonic vowels (p. 116).

17. Konkani is a nasal language (p. 181).

18. The ruling principles in arranging sentences are chiefly 1) importance of words (p. 310), 2) order of dependance (p. 311), 3) strict connexion (p. 314), 4) unity (p. 323).

After these general considerations or recapitulations, let us consider the use of some Verbs peculiar to Konkani.

1. "Mār = beat", yet on account of analogy it is used in innumerable other cases; *e. g.* to express beating with sound, to apply pressure, to ring, to sew a piece to a cloth, to pitch a tent *etc.*

2. "Meļ = be found, or *perhaps* be attached"; but it is still more used than "mār", to express that some thing reaches in possession of, or is received from; so it is used for "to meet, to receive, to be united, to find" and the like.

3. "Pôḍ = fall"; but it is used also very often when some sudden thing appears, in any way, *e. g.* the rainbow, folds, *etc.*

4. "Kāḍ = pull", but it is used to express the notion of drawing, or taking out, or of doing something with some application, *e. g.* to make the sign of the holy cross, to put liniment *etc.*

5. "Lāg = to be attached", is used in many cases in which the original meaning seems almost to disappear; yet if we consider well, still remains figuratively; *e. g.* make impression as a sermon, begin to. . . . *etc.*

6. "Lāi" perhaps is the Causative Verb of "lāg"; it is used especially to express the action by which some thing becomes attached, really or figuratively; hence it means "apply, plant, induce, ascribe, give (food)".

7. "Zatā" is used not only for "become", but also for many other connected meanings; *e.g.* happen, be fit, agree *etc.*

The original meaning of the above-mentioned Verbs does not render the notion which we, Europeans, have in mind, when we wish to express the other connected meanings, that is to say, the way of conceiving itself is different, and the figures are different.

These are some of the most used peculiar Konkani Verbs; a great part of the Konkani sentences or figures are expressed by these Verbs; but only few hints have been given, more will be said in the Dictionary, and still more you will learn by practice. Let us conclude with an example in which we show the different way of Konkani construction.

"If also men of such a sublime holiness fell into temptation and went so far as to commit such faults, then we who are men very far from their holiness and who are weak, how much have we to fear?"

First let us translate into Konkani literally: "zārtār yēk mānis sāt tēdea vortea santiponāche talnient poḍle ani tēdeo vōḍ tsuki adarunk pāule, dekun amiñ je zāun vortautāuñ mānis bhōu pois tancheā santiponāk ani bhōu askat, kitlēñ biyeunk fāvonāiñ?"

Now let us translate with the Konkani idiom: "zārtār tēdea vortea santiponāchea mānis legun talnient poḍon tēdeo vodlyo tsuki adarunk pāule, tār tanchea santiponāk bhōu pois ani āskāt zāun assālleañ vorviñ amiñ kitlēñ biyeunk fāvonāiñ?" The reader himself may consider the difference, especially the use of Participles.

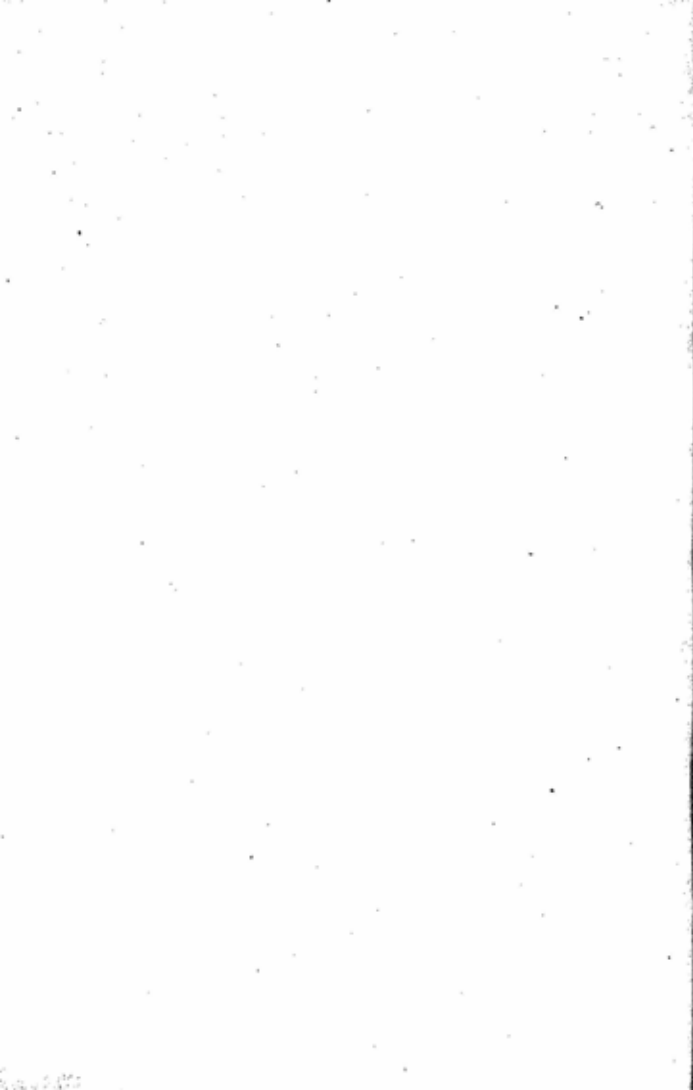
Another example: "There is no other means so strong to resist the violence of anger, of envy, of luxury as to receive often holy communion". Literally: "dusro upāi itlo ghāt

rāgācheñ, niskusarācheñ ani mostiचेñ boļ moḍunk zosso kumgār nāñ". The same in a manner more according to Konkani: "krodhācheñ, niskusarācheñ ani mostiचेñ boļ moḍunk kumgār kāṇeunchea bāri tẓāḍ boro upāi yekui nāñ".

\* From all these observations we may perceive a little the nature of Konkani, very different from the nature of European languages; hence we cannot, usually, translate literally English into Konkani or *vice versa*: to this point especially we must pay attention. In order to know a little more of the nature of Konkani, the reader should go through the whole Grammar, from which here only a few points have been collected; Chapter III. of Part IV. especially contains many peculiarities of Konkani.







## APPENDIX I.

### Explanation of some difficult modes of speaking

#### A. Some Particles and Tenses connected with them

*Ut* = in order that.

1. *Ut* meaning "aim" is expressed *a*) by the Supine, *e. g.* "*veni ut te viderem*" = I came to see you = *tukā poļeunk āiloñ*"; or *b*) by the Participle followed by "*pasun (or pasvot) or nimtiñ = propter, on account of*", as: "*āuñ tukā poļeunčēā pasun āiloñ*".

In some cases it may be expressed by the pure Imperfect Subjunctive.

2. *Ut*, called "consecutive", is expressed by "*ki*", Indicative Mood preceded by "*itlo or aseñ jinsiñ = so*", *e. g.* "*God is so good as to forgive also great sinners = Deus est tam bonus ut parcat etiam magnis peccatoribus*" = *Dēu itlo boro (or aseñ jinsiñ boro) zāun assā ki vođā pātkiānk legun bogšitā*".

This "*tam*" is expressed in Konkani by an Adjective which must agree with the affected word, as appears from the given example.

3. *Ut*, meaning "although", is expressed *a*) by the Conditional in "*-leār*", followed by *i*; *e. g.* "*ut desint vires, tamen est laudanda voluntas*" = *tankanāñ zaleāri, bore khušiek mñ dīzāi* = although strength be wanting, yet the good will is to be praised"; *b*) by "*zāritār or zāritāri = although*", *e. g.* "*zāritār tankanāñ, bore khušiek mñ dīzāi*".

4. *Ut*, meaning "time", is expressed by the Gerund in "*-tāts*", or in "*-tanañ*", or in "*-un*", or by the Participle followed by "*uprānt = after*", *e. g.* "*ut S. Franciscus X. venit in Indias, apostolicos labores exantlavit*" = *Sāñ Frančis Zaver Indient aileā uprānt bhou tsād vāur kelo, or S. Frančis Zaver Indient yetāts, etc. or S. Frančis Zaver Indient yeun. . . .*".

*Ne* = that not

1. *Ne*, meaning "aim", is expressed a) by the Negative Supine, or b) by the Participle Negative followed by the Postposition "pasun"; c) by the Negative Imperfect Subjunctive; e.g. "in order that we may not fall into sin, we must pray = *Ne incidamus in peccatum, orandum est* = pāt kānt poḍanāñ zāunk māg-ṇēñ kārizāi or pāt kānt poḍanātulleā pasun etc."

2. *Ne*, after the Verbs of "fearing" is expressed a) by "mōṇ" with the Future Potential; e.g. "I fear that he may fall sick = *timeo ne...* = āuñ beatā to piḍent poḍat mōṇ"; b) by the Future Indicative "poḍtolo mōṇ"; c) by the Negative Supine; e.g. "*ne... offendas ad lapidem pedem tuum* = lest thou dash thy foot against a stone = yēk fātor tujea pāyāk laganāñ zāunk".

*Quominus* = that not

This may be expressed by the Supine or by some circumlocution; e.g. "*Religio non impedit quominus officia urbanitatis impendamus* = religion does not prevent us from observing politeness = mon sāñ thāiñ māriādin tsālunk šastir aḍvarināñ".

*Quin* = that not, or without

*Quin*, after the Verbs of doubt, may be expressed a) by the simple "ki or mōṇ = that": "*Non dubito quin veniat* = I do not doubt that he will come = to yetolo mōṇ āuñ dubāvanāñ"; or b) by some change of the sentence: "dubāunastanañ to yetolo = no doubt he will come"; c) if it corresponds to the English "without", followed by the Gerund, it may be expressed also by the Negative Gerund in "-tanañ", e.g. "*Si abierit quin faciat hoc...* = if he will start without doing this = yeñ kārinastanañ to geleār"; or by "šivāi" with the Participle: "*Non intras in coelum quin tibi vim inferas* = you do not enter into heaven without doing violence to yourself = tukā bōl karinastanañ sārgār riganāi"; or d) by the Conditional.

*Quia* = because

*Quia* may be expressed a) either by “kiteāk or kiteāk moļeār = because”, with the Verb in the required tense of the Indicative, or b) by “pasun = on account of”, or c) by “vorviņ = through”, preceded by the Participle; e. g. “*Quia credidit sanatus est* = because he believed he has been cured = kiteāk moļeār pātielā to boro zālo, or pātieleā pasun to boro zālo”; “*quia studuisti, doctus factus est* = because you studied you became learned = sikylleā vorviņ sikpi zāloi or kiteāk moļeār sikpāk lagloi, sikpi zāloi”.

*Quippe qui* = since

“*Animus fortuna non eget, quippe quae probitatem... neque dare neque cripere potest* = the soul needs no fortune, since goodness she can neither give nor take away (*Sall.*) = atmeāk gratsārāči gārē nān, akā segun diunki kādunki tanknatāleā pasun”.

*Ac si* = as if

“*Lacrimatur ac si vapulasset* = he weeps as if he had been beaten = to rādtā mārē paulleā bari”.

*Remark:* a) “bāri” in *Lat. instar*, joined to the Participle.

b) An elegant use of “pāu” to express the passive voice, *lit.* “as one who reached beaten.”

*Quum, or cum* = when, as

a) If it means “*quia* = because” (see above b): “*Cum J. C. sit exemplar nostrum cum imitari debemus* = as J. C. is our exemplar, we must imitate Him = Somi J. K. āmtso nāmuno assālleā pasun amiņ tači dēk kāņeizāi”.

b) If it means “when”, it may be translated as *ut*, meaning “time” (see above) or also literally by “kāiņ or yedvān = “when”, followed by the required tense; e. g. “kāiņ ruk fōļ ditā, tumkāņ kāltā gim lāgiņ pāulo mōņ = when you see that the tree gives fruit, you know that the dry season has approached”; “kāiņ kotepoņ tēplānt poļeišāt = *cum videritis abominationem* = when you will see the abomination in the temple”;

"*cum venerit filius hominis, putas quia fidem inveniet?*" = when the Son of Man will come, will he find faithful? = mǎnšātso putrų yetanañ, bāvāḍti meļitgī?"

*Postquam* = after

It is expressed a) by the Gerund in -tāts, b) by the Gerund in -un, c) by the Participle followed by "uprānt"; e.g. "*Postquam autem abiero mittam vobis Spiritum veritatis*" = āuñ sārlea uprānt, tumkāñ sātāḍea Spiritāk daḍtoloñ = after I shall have gone, I will send you the Spirit of truth"; "*postquam adimpleveritis omnia praecepta, dicite: servi inutiles sumus*" = after having fulfilled all commandments, say: we are useless servants = sākāt upades sambāļn, sangā: up-kārāk poḍanātulle sākār<sup>1)</sup> amiñ. Yet the Gerund in -tāts seems to be better in this meaning.

*Antequam, Priusquam* = before

It is expressed by "adiñ = before", preceded by the Participle; e.g. "*Priusquam ipse veniat, ego abibo*" = to yeuñḍea adiñ āuñ vetolo = before he come, I shall go".

*Si* = if

It is expressed a) either by the Conditional in -leār or b) by "zārtār = if", followed by the Future Contingent, or by the Past Perfect (see p. 251), if it is a pure Conditional; or by another tense, as the meaning requires, if it is not a pure Conditional (see p. 304); or also followed by a tense of the Indicative Mood; e.g. "*si homines bene orarent, salvoarentur omnes*" = mǎnšāniñ boreñ rāzar keleār, sākāt sārgār vetit = if men would pray well, all would go to heaven"; "*si hoc feceris, praemium dabo*" = tuveñ yeñ keleār, āuñ tukā inām dītāñ, or zārtār tuñ yeñ kārtai, āuñ tukā inām dītāñ = if you do this, I shall give you a prize;" c) by "pokšek", but this last mode corresponds rather to the English "in case that" (see p. 251).

<sup>1)</sup> Many Masculine Nouns ending in "ō" change "ō" into "ā", sometimes into "ū" in the Plural; see glossing *parergon*, below.

### Nisi

It is expressed *a)* either by the Negative form of the Conditional, or *b)* by the Participle followed by “šivāi or kārīt = *praeter*,” or *c)* very often by the Gerund Negative in “-tanañ”; *e. g.* “*Nisi poenitentiam feceritis, omnes peribitis* = *prājit kārīnāñ zaleār, sākāt yemkaṇḍānt veteleāt, or zārtār tumiñ prājit kārīnānt etc. or tumiñ prājit kellea šivāi (or kārīt) etc. or tumiñ prājit kārīnastanañ etc.*”

### Dum = while

It may be expressed *a)* either by the Gerund in “-tanañ”, or *b)* by the Participle followed by “veļār (or veļa) = in time”, or *c)* by “kāiñ or yedvāñ = when”, with a tense of the Indicative; *e. g.* “*dum regnaret Canutus rex Angliae, scientiae florebant* = *Kanuṭ Inglez rāi, raspot kārtanañ, lok sīkpāk tsāḍ lagtālo, or Kanuṭ raspot kārčea veļār, or kāiñ Kanuṭ raspot kartālo etc.* = when Canute was reigning, the sciences were flourishing”.

### “Without”

The English “without” joined to the Participle corresponding to the Italian *senza*, to the Latin *quin*, *e. g.* “without doing this, you cannot get what you wish”; this “without”, I say, is translated by the Negative Gerund in “-tanañ”, or with Negative Conditional as has been said of *quin*. Often this Negative Gerund in “-tanañ” is joined to the Verb “rāu”; *e. g.* “*vāur kārīnastanañ rāutāñ* = I remain without working, I do not work”.

If “without” is joined to a Substantive, it may be translated by “vine”, *e. g.* “without doubt = *dubāva vine*”; or by a Compound Negative word, *e. g.* “without fault = *guniāuñ-natullo*”.

“Unless”, see *Ne* after the Verbs of *fearing*.

### Dummodo, or modo = provided

It may be translated *a)* by the Conditional, *e. g.* “*dummodo tu facias quod in te est, Deus te adiuvabit* = provided you

do what is on your part, God will help you = *tuje hātānt assā tuyeñ teñ keleār, Dēu tukā kumok kältolo*"; *b*) sometimes by the Gerund in "-tanañ", although not so exactly.

*Donec, usquedum* = until

It may be expressed *a*) by "monasār" (or also "pāriant") placed at the end of the sentence, and leaving the Verb in the required person with its regular and full termination, or *b*) by -sār added to the pure root (with the euphonical *a* or *i* inserted before "-sār", if required); *e. g.* "*non praelibit generatio haec donec omnia fiant*" = *yeñ monšākul sārseñ-nāñ, sārva vāstu gādtāt monasār, or gādāsār* = this generation will not pass until all these things have happened". The first form seems to be more used.

*Statim ac* = as soon as

It may be expressed *a*) by "uprānt" preceded by the Participle joined to "far or kšāñ = moment", thus: "*statim ac Petrus exiit fleuit amare*" = *Pedru bāir geleā uprānt, teāts farā tsād rādlo* = (literally) after Peter went out, in that very moment he wept bitterly"; or also *b*) by the Gerund in -un and "far" or "kšāñ", as before, *e. g.* "*Pedru bāir votzun teātz farā tsād rādlo*"; or *c*) only by the Past Perfect Participle followed by "farāk", *e. g.* "*tuñ uṭulleā farāk*" = as soon as you get up".

*Quamvis* (and synonyms) = although  
(see above *u.*)

*Utrum—an, ne—an*

"*Utrum—an, or Ne—an* = *gi—yā, or only -gi*". "*Ubi est in ecclesia an in cubiculo*" = *to khāiñ assā? Igārjentgī yā kuđānt?* = is he in the church or in the room?" "*Nescio utrum bene an male fecerit*" = *taneñ boreñgi vāit kelāñ āuñ nepañ* = I do not know whether he has done well or wrong"; "*nescio utrum hoc sit rectum an pravum*" = *yeñ tzukgī sāmā āuñ nepañ* = I do not know whether this is right or wrong".

*Sive—sive*

"*Sive—sive*=zāuñ—zāuñ", literally corresponding to the Italian *sia—sia*; for this "zāuñ" is Subjunctive of "zatā", e. g. "*sive sit ex urbe, sive sit ex pago, vectigalia solvat*" = šerāntlo zāuñ, gāvāntlo zāuñ kāppo dizāi. This "zāuñ" is put after, as it is a Verb; yet sometimes it is put also before the affected word.

*Si vis—si vultis* (joined to some other Verb)

This may be translated *a*) literally by "kušivartāñ = I desire" put in the required tense; *b*) yet it is more common to use another form, i. e. "zatā" put in the Conditional Present, and preceded by the root of the principal Verb and "zāi" (inserting, if required, the usual euphonical *a* or *i*); e. g. "*si vis ad vilam ingredi, serva mandata*" = 1) zārtār zārgār votsunk khuši assā, sambāl upades, or 2) sārgār votsa-zāi zaleār, sambāl upades"; literally it may be translated thus: "if it happens (that) you must go to heaven, keep the commandments" (see page 255).

**B. Some difficult tenses in some sentences**

1. "*Si brevianti non fuissent dies illi*" = te dis moṭve zāināñ zatit zaleār = if those days had not been shortened".

This Verb is compounded of the Adjective "moṭve=short"; "zāināñ = does not become", Present Negative; "zatit" Future Past; "zaleār" Conditional. Literally we may translate: "if it did not happen (that) those days would have become, not to become short", or better we may say: here we have the Conditional joined with Future Contingent Negative (see p. 269); or still better: "zatit zaleār" is the affirmative mixed Future Conditional (p. 269); "zāināñ zatit zaleār", the same tense but Negative.

2. *Rogate ne fuga vestra fiat in sabbato* = magā tumčeñ poļāp sonvārā gādanāñ zāundi = lit. pray (that) your flight may not happen on Saturday".



This Verb is compounded of the Imperative Negative of "gadā = happens". It is a peculiar kind of Negative Imperative (see the Paradigm of Conjugation).

3. "*Manducate quae apponuntur vobis* = khāyā jeo vāstu tanče lagiñ astit".

Here the Past Future is used, because "*apponuntur*" has this meaning in this context; in Latin we might say: *quae apposita fuerint* or also it may be considered as Contingent Future.

4. "*Vis, eamus, et eradicemus ea*? = vortautā tuji khuši amiñ votsun teñ lāuñči? = *lit.* is thy will, we to go (having gone) to eradicate it?"

Here, "lāuñči" is the Infinitive Absolute governed by *voluntas*, and agrees with it.

5. "*Conueni quod darem unum denarium* = yēk poiso ditāñ mōñ kārār kelā = I made the agreement that I give a half-penny (*l.* 4 pies).

Here it is used *quod* (mōñ), although we have the *oratio directa* as in Hebrew; *dixi quod vobis dabo*.

6. "*Promittis ne te hoc non amplius facturum* = yeñ tūñ eā mukār kārsonāi mōñ utar ditāgi?"

Here the Infinitive Future Active is resolved by the Conjunction "mōñ = that", in the Future Indicative.

7. "*Spero, cum tibi probatum iri* = to tukā mānuotolo mōñ āuñ pātietāñ = I trust that you will approve this, *lit.* *Ille tibi placebit quod, ego confido.*" The Infinitive Future Passive is resolved as the Active Infinitive Future.

8. "*Nec quisquam rex Persarum potest esse, qui non ante Magorum disciplinam perceperit* (*Cic.*) = nor can any one be king of the Persians who has not first learnt the discipline of the Magi = ani kōñ Peršiāntso rāi zāināñ, zotišāñči vidyā neqāñzāit zaleār."

You see the Perfect Subjunctive rendered by the compound tense of Conditional and Contingent Future.

9. "*O fortunate adolescens, qui tuae virtutis imitatores inveneris* = O fortunate youth, who hast found (*i. e.* in that thou hast found) imitators of thy virtue! = *ō sukhi burgeā, zakā pāṭlaugār melle! . . . pāṭlaugār melleā pasun!*" Here the Perfect is rendered by the Indicative or by "pasun".

10. "*Sunt qui dicant M. Crassum non ignarum esse consilii ejus* = they say M. Crassus to be no stranger to his scheme = M. Krassusāk tatso nāmuno kāltā mōṇ montāt".

Remark the omission of "they" in this and similar sentences.

11. "*Pātak nāiñ-zalleā sarvū vāstunt voḍilāñṣeā utrāk paḷo dīzāi* = we must obey the word of the superiors in all not sinful things".

Remark the construction according to the above rules, especially of "*pātak nāiñ-zalleā sarvū*" which is like an Adjective of "vāstunt".

12. "*Tuje tābent aṣṣeāñ sāmestāñṣi favoti zātān kār* = take care of all who are under your care".

Remark, again, the collocation of words; then "*sāmestāñṣi*" double Adjective.

13. "*Peleāk taṣeñ boreñ nāuñ meḷaseñ kārizāi* = we must cause our neighbour to have his good name restored."

Remark the use of the Imperfect Subjunctive.

14. "*Peleātso mōg kār kāsō tuzo* = love your neighbour as yourself".

"Pelo" becomes "peleātso", because it depends on "mōg" as Genitive; "kāsō" is declined and agrees with "mōg" understood. Literally in Latin we should say: *qualem amorem tui facis, (talem) amorem proximi fac.* Hence "kāsō" agrees with "mōg".

15. "*Māg-ṇeāñ bāir amiñ prājīt kārizāi* = besides prayer we must make penance".

Remark the use of "bāir".

16. "*Sākrāmentāñṣeāñ guṇātso amkāñ vivor somzouñ-ṣeāk, Jezu Kristān yēk diṣṭi poḍṣi bhāili khupā nemsilyā* =

Jesus Christ instituted an exterior visible sign to give us to understand the effect of the Sacraments".

"Somzouñčēāk" Dative of "somzeuñtso" Absolute Infinitive, from "somzāi", Causative Verb; it is Dative to show aim. "Guñātso" Adjectival Genitive governed by "vivor". "Nemsi-leā" agrees with "khupa", as it has a passive meaning.

17. "Bāutism ghetoleāče takler udāk ghāl = pour out water upon the head of him who receives baptism".

Remark 1) the participial construction; "bāutism", governed by the Participle, precedes it; 2) the Participle "ghetolo" converted into an Adjective in -tso, because it is Genitive.

18. "Sākrāmēt diunčēā velār amiñ Jezu Kristān formaileānt tiñ utrañ moñazāi = while giving the Sacrament we must say those words (which) have been commanded by Jesus Christ".

Remark 1) the omission of the Relative Pronoun without participial construction; "formaileānt" agrees with "utrañ"; it is 3rd Person Plural Perfect.

19. "Kumgār kāñeizāi zaleār, mādhe rāti thāun ān udāk gēnaye = if you want to receive holy communion, you cannot take any food or water from midnight".

Remark the form "kāñeizāi zaleār".

20. If it is the duty of a good king to help the state, it is also the duty of good citizens *etc.* = zārtār boreā rāyātso kāido assā stitik kumok kārunk, boreāñ rāitāntso-i kāido assā" *etc.*

21. "With the exception of Plato, I am inclined to think I should be right in calling Aristotle the first philosopher of antiquity = Plato šivāi, Aristotļu porneāñ kālāntlo poilo gināna-sodnār moļlo sāma-señ makā distā".

Remark 1) the Konkani manner to express the quasi-diminutive notion "I am inclined to think"; here two modes are employed, *i. e.* "distā = seems", and as "distā" does not suffice, because it means "it seems *or* I think, I have the opinion", hence "-señ" is added, whereby we get the full mean-

ing; *lit.* "it seems to be somewhat right." 2) Remark "kā-lāntlo" which agrees with "gināna-sodnār", because it is the Adjectival Genitive (see p. 52); here the Genitive is converted into an Adjective in -lo, because it means in. Remark 3) that "pōilo" agrees also with "gināna-sodnār", because it belongs directly to this word, not to "kāl"; if it belonged to "kāl", it should be put in the oblique case (see p. 52). Remark 4) the change of "mōn" into "mōllo" which moreover agrees with "gināna-sodnār".

22. *"Atulli in parandis equis adhibent curam, in amicis eligendis negligentes sunt"* = many take pains in getting horses, but are careless in choosing friends (*Cic.*) = sǎbār mǎnis goḍe (or goḍeānk) kǎneunḱeānt proyetān kǎrtāt, iṣṭānk vintsun kǎḍḱeānt fīḍpoṣi zāun assāt".

Now a few examples about Participial sentences governed by Postpositions.

23. "We all like to tell our sorrow to one who after having heard, will be willing and able to have mercy on us and to help us = amkāñ āikon amḱer kākult dovorunk ani amkāñ kumok kārunk khuṣi ani tank assellea lāgiñ amiñ sǎmest amḱi duk sāngunk khuṣi vartānñ."

Remark 1) the use of the Participle "assellea" followed by a Postposition; it is preceded by "khuṣi ani tank", because these two words are the subject of "assellea"; they are left in the Nominative as if the Verb were in a finite mood. 2) These two words are preceded by "amḱer kākult....", because these words are governed and determined by "khuṣi ani tank". The other words are clear.

24. "Come to me, who am your God, says our L. J. C. = tumtso Dēu zāun assellea moje lāgiñ yeā, mōn sangtā Somi Jezu Krist".

Remark here too the use of the Participle.

25. "Yeke bāilmānḱek assollo titso yekāts pātu morn pāul-leā veļār Somia Jezu Kristān tiḱeñ rāḱneñ poļeun tiḱea putāk portun jivont kellea pori, to tujeñ rāḱneñ poļeun, tujea vistatso

ātmo zo tañeñ apleñ amolik rāgtāčea nimāno thembo vikraun sođāilolo to, đubāu natanāñ portun jivont kārtolo = as our Lord Jesus Christ having seen the weeping of a woman, when her only son had died, resuscitated him; so he seeing thy weeping, will, no doubt, resuscitate the soul of thy friend, whom he redeemed by having shed even the last drop of His precious blood".

Remark 1) the long sentence governed by the Postposition "póri=as". All words governed by "póri" precede it according to the order of dependence; hence first the Participle "kellea", then "jivont", because it is immediately governed by "kellea" and determines "kellea" (what done?), then "portun", because it determines "jivont" (which time has he given life?), then the object of "kellea", viz. "tiče putāk", because the object precedes the Verb, then "Somia poļeun," because this sentence is adverbial explaining "when Jesus Christ resuscitated", hence it must precede; and in this sentence first the Instrumental, because also in a sentence of finite mood, the Instrumental should precede (Somia Jesu Kristān poļeilāñ), then the Accusative, then the Verb; finally, in the first place the sentence "yeke...veļār", because it is another adverbial sentence explaining the following; consequently it must precede it; in this sentence itself the subject preceded by the governed words ("yeke...putu") is put in the first place, then the Verb, ("morn...veļār") which here has an adverbial form. Or more exactly "veļār" might be considered as Postposition; hence, it is preceded first by the Participle, then by the subject of the Participle, with all words belonging to the subject.

Hence we see that the general rule (as said in Ch. III.) for arranging sentences is to put the explaining parts before the explained ones; if in an explaining sentence there are words or parts explaining and explained (or determining and determined), the explaining are put before the explained parts. As to the others, Postpositions are put at the end of the governed.

sentence, joined to the Participle; in a participial sentence the words are left nearly in the same order as in the full pronominal sentence.

26. "Altărir assellea amăcea sodvondarăce hăt kurpe bărit zăun assăt = the hands of our Saviour who is on the altar are full of graces".

Remark here too the Participial sentence.

If we wish to insert all the difficult sentences, we should never come to an end, so let us finish the first Appendix here, leaving something also to private diligence and to practice.



## APPENDIX II.

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### Translation of some chapters of the Holy Bible

1. The following translation was intended for beginners; wherefore it is very literal, and here and there not well agreeing with the nature of Konkani; if it had been somewhat free, as it should be apart from such necessity, the beginners could not have found in the English translation the Konkani sentence. This aim must be kept in view in order to judge about this translation. I grant that a freer translation would have been more Konkani.

2. The words between brackets are not words of the Holy Bible but explanations inserted by me when the literal translation was not sufficient to convey a clear notion. Such explanations, together with the footnotes, have been taken either from *Menochio* or from the English *Douay* Version.

3. In the translation with Kanarese letters I introduce three new signs in order the better to express thereby the Konkani sounds. These are ॐ=z, ॐ=ts; ॐ above the consonant to express ॐ or ॐ (half vowel). This ॐ has been used already in such a way by the Basel Mission Press of Mangalore; see *Polyglot Vocabulary*, p.xv. The simple ॐ=j, ॐ=ç. I use ॐ for the Sanskrit "virāma", i.e. as a sign of the absence of any vowel or half vowel, as in Kanarese too this ॐ has such a meaning.

4. For the sake of convenience I put first the Kanarese alphabet.

## A. Vowels

Initial forms	Medial and final forms	Corresponding Roman Characters	Approximate Pronunciation
अ	अ	ā	like a in 'about' or in <i>adoro</i>
ए	ए	ē	" a in 'far' or in <i>aro</i>
इ	इ	ī	" i in 'thin' or in <i>aridus</i>
ई	ई	ī	" i in 'police' or in <i>marinus</i>
उ	उ	ū	" u in 'full' or in <i>coluber</i>
ऊ	ऊ	ū	" u in 'rule' or in <i>rubor</i> [centre]
ऋ	ॠ	ṛ	vocalized short r, nearly as r in
ॠ	ॡ	ṛ	" long r
ए	ए	ē	like e in 'effort' or in <i>comedo</i>
ऐ	ऐ	ē	" ea in 'swear' or as e in <i>terra</i>
औ	औ	ei	" ei in 'height'
अ	अ	ō	" o in 'not' or in <i>operari</i>
ऑ	ऑ	ō	" o in 'vote' or in <i>ordine</i>
औ	औ	ou	" ou in 'house' or in <i>laudo</i>

ॠ ṛ or ॡ, viz. half vowel.

° sign of the absence of a vowel (Sanskrit virāma).

ॠ ō nasal sound, an indistinct n.

ः vocalized h.



## B. Consonants

Consonants with the inherent vowel <i>ə</i> a	Form and position when combined with other Consonants	Corresponding Roman Characters	Approximate Pronunciation
क	क	ka	like <i>ka</i> in 'kalendar'
ख	ख	kha	the same aspirated
घ	घ	gha	„ aspirated
ङ	ङ	ṅga	a very guttural and nasal <i>ga</i>
च	च	ča	as <i>cha</i> in 'chapter' or <i>c</i> in <i>cinis</i>
छ	छ	čha	ča aspirated [t and s combined]
ज	ज	tša	as <i>z</i> in German, viz. the sounds of
झ	झ	tsha	„ aspirated
ञ	ञ	ja	as <i>ja</i> in 'Japan' but thinner
ट	ट	jha	„ aspirated
ठ	ठ	za	as <i>sa</i> in 'nasal' or in <i>rosa</i>
ड	ड	zha	„ aspirated
ण	ण	gna	as <i>nya</i> in 'banyan' or <i>gn</i> in <i>agnus</i>
त	त	ṭa	the cerebral <i>ta</i>
थ	थ	ṭha	ṭa aspirated
द	द	ḍa	the cerebral <i>ḍa</i>
ध	ध	ḍha	ḍa aspirated
न	न	ṇa	the cerebral <i>ṇa</i>
प	प	ta	common <i>ta</i>
फ	फ	tha	ta aspirated
ब	ब	da	common <i>da</i>
भ	भ	dha	da aspirated
म	म	na	common <i>na</i>

Consonants with the inherent vowel <i>a</i>	Form and position when combined with other Consonants	Corresponding Roman Characters	Approximate Pronunciation
प	प	pa	common pa
फ	फ	pha	pa aspirated
ब	ब	ba	common ba
भ	भ	bha	ba aspirated
म	म	ma	a common ma
य	य	ya	as ya in 'yam' or as j in <i>ajō</i>
र	र	ra	common ra
ल	ल	la	common la
व	व	va	common va
श	श	śa	palatal English sha
ष	ष	ṣa	cerebral „ sha
स	स	sa	as sa in 'salute'
ह	ह	ha	as ha in 'harangue'
ळ	ळ	ḷa	cerebral ḷa
क्ष	क्ष	kṣa	combination of ka and śa, Latin x

N. B. In the approximate pronunciation, and in the corresponding Roman characters I have written *ka*, *ga* etc., because each of the given consonants contains a short *a*.

# ಅ ರ ಂ ಬ

## ಅವಸ್ವರ್ I.

1 ಸುರುವೆರ್ ದೇವಾನ್ ಸರ್ಗ್  
ಅನಿ ಸೌಂಸಾರ್ ರಾತ್ಸಿ.

2 ಪುನ್ ಸೌಂಸಾರಾಕ್ ರುಪ್  
ಅನಿ ಬೀದ್ವಿ ವಸ್ತು ಘಾತ್ ಲೊಡ್ಲಿ,  
ಅನಿ ಕಾಳೀಕ್ ಅನೊಲೊ ಗುಂಡಾ  
ಯೆವ್ಚುರ್; ಅನಿ ದೇವಾಣೊ ಸ್ವಿರಿತ್  
ಉದ್ವಾಂಚರ್ ಚಲ್ತಾಲೊ.

3 ಅನಿ ದೇವಾನ್ ಮೊಳೆಂ: ಉ  
ಜ್ವಾಡ್<sup>1)</sup> ಜಾಲುಂದಿ. ಅನಿ ಉಜ್ವಾಡ್  
ಜಾಲೊ.

4 ಅನಿ ಉಜ್ವಾಡ್ ಮೊಲೊ ಜಾ  
ಉನ್ ಅಸಾ ಮೊಣ್ ದೇವಾನ್ ಪೊ  
ಳೊಲೆಂ; ಅನಿ ಉಜ್ವಾಡ್ ಕಾಳೀಕಾಂ  
ಪೊ ವಿಂಗಡ್ ಕೆಲೊ.

5 ಅನಿ ಉಜ್ವಾಡಾಕ್ ದೀಸ್ ಮೊ  
ಣ್ ಮೊಲೊ, ಅನಿ ಕಾಳೀಕಾಕ್ ರಾತ್  
ಮೊಳೆ; ಅನಿ ಸಾಂಜ್ ಅನಿ ಸಕಾಳಿಂ  
ವರ್ ದೀಸ್ ಜಾಲೊ.

6 ದೇವಾನ್ ತಾಚೆ ವಿವ್ಯಾ ಸಾಂ  
ಗ್ಗಿಂ: ಉದ್ವಾಂ ಮೊದೊ ಮೊಳಾವಾಡ್<sup>2)</sup>  
ಜಾಲುಂದಿ; ಅನಿ ಉದ್ವಾಂ ಉದ್ವಾಂ  
ಪೊ ವಿಂಗಡ್ ಕರುಂದಿ.

7 ಅನಿ ದೇವಾನ್ ಮೊಳಾವಾಕ್ ಕೆ  
ಲೊ, ಅನಿ ಮೊಳಾ ಮಾರ್ ಅಸೆ  
ಲೊ ಉದ್ವಾಂ ಮೊಳಾವಾರ್ ಅಸೆ ಲ್ಲಾ.

# ARĀMB

## Avasvār I.

1 Suruver Dēvān sārg  
ani souñsār rātslo.

2 Puṇ souñsārāk rup  
ani jīvio vāstu nātalleo,  
ani kālok asolo guṇ-  
ḍāye voir; ani Dēvātso  
Spirit udkāñcer tsāl-  
tālo.

3 Ani Dēvān moļeñ:  
uzuāḍ<sup>1)</sup> zāundi. Ani  
uzuāḍ zālo.

4 Aniuзуāḍ boro zāun  
asā mōṇ Dēvān poļei-  
leñ; ani uzuāḍ kālo-  
kāntlo viñgaḍ kelo.

5 Aniuзуāḍāk dīsmōṇ  
moļo, ani kālokāk rāt  
moļi; ani sānz ani sā-  
kāliñ yēk dīs zālo.

6 Dēvān tače šivāi  
sangleñ: udkāñ modeñ  
moļab<sup>2)</sup> zāundi; ani ud-  
kāñ udkāntliñ viñgaḍ  
kāruṇḍi.

7 Ani Dēvān moļab  
keleñ, ani moļbā khāl  
asāliñ udkāñ moļbār

# GENESIS

## Chapter I.

1 In the beginning God  
created heaven and earth.

2 And the earth was  
void and empty, and dark-  
ness was upon the face of  
the deep; and the Spirit  
of God moved over the  
waters.

3 And God said: Be  
light<sup>1)</sup> made. And light  
was made.

4 And God saw the  
light that it was good;  
and he divided the light  
from the darkness.

5 And he called the  
light Day, and the dark-  
ness Night; and there  
was evening and morning  
one day.

6 And God said: Let  
there be a firmament<sup>2)</sup>  
made amidst the waters;  
and let it divide the  
waters from the waters.

7 And God made a fir-  
mament, and divided the  
waters that were under

<sup>1)</sup> "Uzuāḍ" ಮುಪ್ತೆಂ: uzuāḍ zo udoun ani poḍun sānz ani sākāliñ zāunk kārāp zāun  
asolo. — "Light", viz: light which by its rising and setting make morning and evening.

<sup>2)</sup> "Moļab" ಮುಪ್ತೆಂ: buñ ani bhov ubār nekotrāñ modeñ assollo zāgo. — "Firmament",  
viz: the space between the earth and the highest stars.

ಉದ್ವಾಂತ್ರಿಂ ವಿಂಗಡ್ ಕೆಲ್ಯಾಂತ್; ಅನಿ ಅಸಂ ಜಾಲೆಂ.

8 ಅನಿ ದೇವಾನ್ ಬೊಲ್ಬಾಕ್ ಸರ್ಗ್ ಮೊಲೆಂ; ಅನಿ ಸಾಂಪ್ ಅನಿ ಸಕಾಲೆಂ ಮುಸ್ತ್ರಿ ದಿಸ್ ಜಾಲೆಂ.

9 ಅನಿ ದೇವಾನ್ ಸಾಂಗ್ಲೆಂ: ಸರ್ಗಾ ಖಾಲ ಆಸ್ಲೆಂ ಉದ್ವಾಂತ್ರಿ ಸುಮಾತೆಲ್ ಮೆಳುಂದಿತ; ಅನಿ ಸುಕೊ ಜಾಗೊ ದಿಸುಂದಿ. ಅನಿ ಅಸಂ ಜಾಲೆಂ.

10 ಅನಿ ದೇವಾನ್ ಸುಕ್ಯಾ ಜಾಗ್ಯಾಕ್ ಒಬ್ಬಂ ಮೊಲ್ ಮೊಳೆ, ಅನಿ ಉದ್ವಾಂತ್ರಿ ಬೊಲ್ಬಾಕ್ ಪರ್ಯೊ. ಅನಿ ಯೆಂ ಬೊಲೆಂ ಜಾಲುನ್ ಆಸಾ ಮೊಲ್ ದೇವಾನ್ ಪೊಳ್ಳೆಲೆಂ.

11 ಅನಿ ಸಾಂಗ್ಲೆಂ: ಒಬ್ಬಂ ಉಪ್ಪೊಂದಿ ತರ್ನೆಂ ತಾನ್ ಅನಿ ಬೀಂ ಕರ್ಚೆಂ ಆಪ್ಲ್ಯಾ ತರಾ ಪರ್ಮಾಣೆ, ಅನಿ (ಉಪ್ಪೊಂದಿ) ಪೊಳಾದಿಕ ರುಕ್ ಆಪ್ಲ್ಯಾ ತರಾ ಪರ್ಮಾಣೆ ಪೊಳ್ ದಿಲಾಂ ಜೊ, ಜಾಣೆಂ ಬೀಂ ತಾಣೆ ಬಿತ್ ತಾನ್ ಆಸುಂ ಒಬ್ಬಾಂತ್ರ್. ಅನಿ ಅಸಂ ಜಾಲೆಂ.

12 ಅನಿ ಒಬ್ಬಾನ್ ಉಪ್ಪೊಲೆಂ ತಾನ್ ತರ್ನೆಂ, ಅನಿ ಪೊಳ್ ದಿಲಾಂಜೆಂ ಆಪ್ಲ್ಯಾ ತರಾ ಪರ್ಮಾಣೆ, ಅನಿ ರುಕ್ ಪೊಳಾದಿಕ, ಪರ್ಯೊತ್ಯಾಕ್ ಆಸುನ್ ಬೀಂ ಆಪ್ಲ್ಯಾ ತರಾ ಪರ್ಮಾಣೆ. ಅನಿ ಯೆಂ ಬೊಲೆಂ ಮೊಲ್ ದೇವಾನ್ ಪೊಳ್ಳೆಲೆಂ.

asalleā udkāntliñ viñgāḍ keliñ; ani aseñ zāleñ.

8 Ani Dēvān molbāk sārg molen; anisānz ani sākāliñ dusro dis zālo.

9 Ani Dēvān sañgleñ: sārgā khāl asliñ udkañ yēke suāter melundit; ani suko zāgo disundi. Aniasēñ zāleñ.

10 Ani Dēvān sukeā zāgeāk buiñ mōṇ moli, ani udkāñcēā zomeāk dārio. Ani yeñ boreñ zaun asā mōṇ Dēvān poḷeileñ.

11 Ani sañgleñ: buiñ ubzoundi tārneñ tāṇ ani biñ kārcheñ aplea tārā pārmāṇe, ani (ubzoundi) foḷadik ruk aplea tārā pārmāṇe foḷ diuñtso, zañcēñ biñ tañce bitār asuñ buiñ-cher. Ani āseñ zāleñ.

12 Ani buiñ ubzailleñ tāṇ tārneñ, ani foḷ diuñcēñ aplea tārā pārmāṇe, ani ruk foḷadik, hāryekleāk asun biñ aplea tārā pārmāṇe. Ani yeñ boreñ mōṇ Dēvān poḷeileñ.

the firmament, from those that were above the firmament; and it was so.

8 And God called the firmament, heaven; and the evening and morning were the second day.

9 God also said: let the waters that are under the heaven, be gathered together into one place; and let the dry land appear. And it was so done.

10 And God called the dry land, earth, and the gathering together of the waters, he called seas. And God saw that it was good.

11 And he said: let the earth bring forth the green herb, and such as may have seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.

12 And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit having seed each one according to its kind. And God saw that it was good.

13 ಆನಿ ಸಾಂಜ್ ಆನಿ ಸಕಾಲಿಂ  
ತಿಶ್ಯೊ ದೀಸ್ ಜಾಲೊ.

14 ಆನಿ ದೇವಾನ್ ಸಾಂಗ್ಲೆಂ:  
ಉಪ್ಪಾಡ್ ವಸ್ತು ಜಾಲಂದಿತ್  
ಸರ್ಗಾಂಚ್ಯಾ ಮೊವ್ವಾರ್, ಆನಿ ದಿಸಾಂ  
ತ್ಲಿ ರಾತ್ ಎಂಗಡ್ ಕರುಂದಿತ್, ಆನಿ  
ಗುರ್ತು ಆಸುಂದಿತ್ (ವಾಕ್ಯಾಂಚ್ಯಾ)  
ದೇವ್ ಆನಿ ದೀಸ್ ಆನಿ ವಸಾಂ:

15 ತೊ ಸರ್ಗಾಂಚ್ಯಾ ಮೊವ್ವಾರ್ ವ  
ಜ್ವಳುಂದಿತ್, ಆನಿ ಬುರ್ಲಾ ಉಪ್ಪಾಡ್  
ದಿಲುಂದಿತ್; ಆನಿ ಅಸೆಂ ಜಾಲೆಂ.

16 ಆನಿ ದೇವಾನ್ ಮೊವ್ವಾರ್ ಮೊ  
ಡ್ ಉಪ್ಪಾಡ್ ವಸ್ತು<sup>1)</sup> ಕೆಲೊ: ಎಕ್  
ಮೊಡ್ ದಿಸಾಚೆರ್, ಆನಿ ಎಕ್ ರಾತ್  
ರಾತಿಚೆರ್ ರಾಜ್ವೊಡ್ಪಾ ಕರಿಮ್ಚೊ,  
ಆನಿ ನೆಕೆತ್ರಾಂ.

17 ಆನಿ ತಾಂಕಾಂ ಸರ್ಗಾಂಚ್ಯಾ  
ಮೊವ್ವಾರ್ ಗಾಂಟಿಂ ಬುರ್ಲಾ ಉಪ್ಪಾಡ್  
ದಿಲುಂಕ್,

18 ಆನಿ ದಿಸಾಚೆರ್ ಆನಿ ರಾತಿಚೆ  
ರ್ ರಾಜ್ವೊಡ್ಪಾ ಕರುಂಕ್ ಆನಿ ಉ  
ಪ್ಪಾಡ್ ಆನಿ ಕರ್ಲೊಕ್ ಎಂಗಡ್ ಕ  
ರುಂಕ್. ಆನಿ ತೆಂ ಮೊರೆಂ ಮೊಡ್  
ದೇವಾನ್ ಮೊವ್ವಾರ್.

19 ಆನಿ ಸಾಂಜ್ ಆನಿ ಸಕಾಲಿಂ  
ಚೊತೊ ದೀಸ್ ಜಾಲೊ.

20 ಆನಿ ದೇವಾನ್ ಸಾಂಗ್ಲೆಂ:  
ಉಪ್ಪಾಡ್ ಉಪ್ಪೊ ಉಂದಿತ್ ಜಲ  
ವಾಡ್ ಜಪ್ಪಾ ಅತ್ಯಾಚಿ ಆನಿ ಸು

13 Ani sānz ani sā-  
kālin̄ tistro dīs zālo.

14 Ani Dēvān saṅg-  
leñ: uzuāḍik vāstu zā-  
unditsārgin̄cheām̄bār,  
ani disāntli rāt viṅgāḍ  
kārundit, ani gurtu a-  
sundit (dākounk) vēl̄  
ani dīs ani vārsāñ:

15 Teo sārgin̄cheām̄-  
bārpārzałundit, ani bu-  
iñk uzuāḍ diundit. Ani  
aseñ zāleñ.

16 Ani Dēvān dōn vōḍ  
uzuāḍik vāstu<sup>1)</sup> keleō:  
yēk vōḍ disācher, ani yēk  
lān rāticher rāzvoṭkāi  
kārisio, ani neketrañ.

17 Ani tankāñ sārgin̄-  
cheām̄bār galiñ buiñk  
uzuāḍ diunk,

18 Ani disācher ani rā-  
ticher rāzvoṭkāi kārunk  
ani uzuāḍ ani kālok  
viṅgāḍ kārunk. Ani teñ  
boreñ mōp Dēvān poḷei-  
leñ.

19 Ani sānz ani sākā-  
liñ tsouto dīs zālo.

20 Ani Dēvān saṅg-  
leñ: udkañ ubzoundit  
jiudād. jiveā ātmeāñi

13 And the evening and  
the morning were the  
third day.

14 And God said: let  
there be lights made in  
the firmament of heaven,  
to divide the day and the  
night, and let them be for  
signs, and for seasons,  
and for days and years:

15 To shine in the fir-  
mament of heaven, and  
to give light upon the  
earth. And it was so  
done.

16 And God made two  
great lights<sup>1)</sup>: a greater  
light to rule the day, and  
a lesser light to rule the  
night, and the stars.

17 And he set them in  
the firmament of heaven  
to shine upon the earth,

18 And to rule the day  
and the night, and to  
divide the light and the  
darkness. And God saw  
that it was good.

19 And the evening and  
morning were the fourth  
day.

20 God also said: let  
the waters bring forth  
the creeping creature

ಕ್ಷಂ ಬೃಂಚೇರ್ ಸರ್ಗಿಂಚ್ಚ ಮೊನ್ವ  
ಮಾರ್.

21 ಆನಿ ದೇವಾನ್ ರಚ್ಚೊ  
ಪೊಡ್ ಮೂಸೊ ಆನಿ ಸರ್ವೆ ಚ  
ಉಪಾತ್ (ಚ ಉಪಾತ್ ಚಯೆತಾ)  
ಪಾಂಕಾಂ ಉಪಾತ್ ಉಪ್ಪೊಲೊ ಆ  
ಪ್ಪೊ ತರಾ ಪರ್ಮಾನ್, ಆನಿ (ರ  
ಚ್ಚಿ) ಸರ್ವೆ ಸುಕ್ಷಂ ಆಪ್ಪೊ ತರಾ  
ಪರ್ಮಾನ್. ಆನಿ ತಂ ಮೊರೆಂ  
ಮೊನ್ ದೇವಾನ್ ಪೊಲೊ.

22 ಆನಿ ದೇವಾನ್ ಪಾಂಕಾಂ ಆತಿ  
ವಾರ್ ದಿಲೆಂ ಸಾಂಗುನ್: ವಾಡಾ  
ಆನಿ ಪಡಾ ಆನಿ ಪರ್ಮಾನ್ ಉಪಾತ್  
ಮೊರಾ, ಆನಿ ಸುಕ್ಷಂ ಬೃಂಚೇರ್ ಚ  
ಮಂದಿತ್.

23 ಆನಿ ಸಾಂಪ್ ಆನಿ ಸರ್ಕಾಂ  
ಪಾಂಚೊ ದೀಸ್ ಪಾಲೊ.

24 ತಾಚೆ ತಿವ್ಯಾ ದೇವಾನ್ ಸಾಂ  
ಗ್ಲೆಂ: ಬೃಂ ಚವ್ಯಾಂ ಮೊನ್ವಾತಿಂಕ್  
ಉಪ್ಪೊಲೊ ಆಪ್ಪೊ ತರಾ ಪ  
ರ್ಮಾನ್, ಸಾಂಪ್ ಮೊನ್ವಾತಿಂಕ್,  
ಚಲುವಾದಿಂಕ್, ರಾಸ್ತೊನ್ ಮೊನ್ವಾ  
ತಿಂಕ್ ಆಪ್ಪೊ ತರಾ ಪರ್ಮಾನ್. ಆನಿ  
ಅಸೆಂ ಪಾಲೆಂ.

25 ಆನಿ ದೇವಾನ್ ಬೃಂಚ್ಚಾ ಮೊ  
ನ್ವಾತಿಂಕ್ ಕೆಲೊ ಪಾಂಚ್ಚಾ ತರಾ ಪ  
ರ್ಮಾನ್ ಆನಿ ಸಾಂಪ್ ಮೊನ್ವಾತಿಂಕ್  
ಆನಿ ಸರ್ವೆ ಚಲುವಾದಿಂಕ್ ಬೃಂಚ್

ani sukpiñ buiñčer sār-  
giñčea mōlbā khāl.

21 Ani Dēvān rātzlo  
vōd māsleo ani sārvy  
jiuzāt (ji udkānt jietā)  
zankā udkāniñ ubzail-  
leoaplea tārā pārmāne,  
ani (rātzliñ) sārvy su-  
kpiñ aplea tārā pārmā-  
ne. Ani teñ boreñ mōñ  
Dēvān poļeileñ.

22 Ani Dēvān tankāñ  
āširvād dileñ sāgun:  
vādā ani tsāḍā ani da-  
riāčīñ udkañ borā, ani  
sukpiñ buiñčer tsāḍun-  
dit.

23 Ani sūnz ani sā-  
kāliñ pāntsvo diś zālo.

24 Tače šivāi Dēvān  
sanglēñ: buiñ jiveāñ  
monzātink ubzoundi  
aplea tārā pārmāne sā-  
deāñ monzātink, jiudā-  
dink, rānvoṭ monzātink  
apleā tārā pārmāne.  
Ani taseñ zālēñ.

25 Ani Dēvān buiñ-  
čea monzātink keleo  
tančea tārā pārmāne  
ani sade monzātink ani

having life, and the fowl  
that may fly over the  
earth under the firma-  
ment of heaven.

21 And God created the  
great whales, and every  
living and moving crea-  
ture, which the waters  
brought forth, according  
to their kinds, and every  
winged fowl according to  
its kind. And God saw  
that it was good.

22 And He blessed them  
saying: Increase and  
multiply, and fill the  
waters of the sea, and  
let the birds be multiplied  
upon the earth.

23 And the evening and  
the morning were the  
fifth day.

24 And God said: let  
the earth bring forth the  
living creature in its kind,  
cattle and creeping things  
and beasts of the earth,  
according to their kinds.  
And it was so done.

25 And God made the  
beasts of the earth ac-  
cording to their kinds,  
and cattle, and every

ತಾಚ್ಚಾ ತರಾ ಪರೂಫಣಿ. ಆನಿ ತೆಂ  
ಬೊರೆಂ ಬೊಣ್ ದೇವಾನ್ ಪೊಳೆಲೆಂ.

25 ಆನಿ ಸಾಂಗ್ಲೆಂ: ಮನ್ಶಾಕ್  
ಕರ್ಯಾಂ ಆಮ್ಚೆ ಬರಿ ಆನಿ ಆಮ್ಚಾ  
ಸರ್ಕ್ಯಾಚೊ<sup>1)</sup>; ಆನಿ ತೊ ಮನಸ್ಕಾಂ  
ಚೆರ್ ಪರ್ಯಾಚ್ಯಾ ಆನಿ ಸುಸ್ಕಾಂ  
ಚೆರ್ ಆನಿ ಮೊಘ್ತಾಪಿಂಚೆರ್ ಆನಿ ಸ  
ಗ್ಳ್ಯಾ ಬ್ಯುಂಚೆರ್ ಆನಿ ಸರ್ವ್ ಬ್ಯುಂ  
ತೆ ಚರ್ತಲಿ ಜವಾಳೆಚೆರ್ ರಾಜ್ಕಿಟ್  
ಕರುಂನಿ.

27 ಆನಿ ದೇವಾನ್ ಮನ್ಶಾಕ್  
ಕೆಲೊ ಆಮ್ಚೊ ಸರ್ಕ್ಯಾಚೊ: ದೇವಾ  
ಚ್ಯಾ ಸಾಕ್ಯಾಕ್ ತಾಕಾ ರಚ್ಲೊ,  
ಮಾಡ್ಲೊ ಆನಿ ಆಸ್ಲಿ ತಾಂಕಾಂ  
ರಚ್ಲೊಂತ್.

28 ಆನಿ ದೇವಾನ್ ತಾಂಕಾಂ ಆತಿ  
ವಾರ್ಡ್ ದಿಲುನ್ ಸಾಂಗ್ಲೆ: ವಾಡಾ,  
ಆನಿ ಜಡಾ<sup>2)</sup>, ಆನಿ ಬ್ಯುಂ ಭೊರಾ ಆನಿ  
ತಿಳಾ ಮಾರ್ತಿ ಕರಾ, ಆನಿ ಪರ್ಯಾಚೆ  
ಮನಸ್ಕಾಂಚೆರ್ ಆನಿ ಸಮಸ್ತಾಂ  
ಬ್ಯುಂಚೆರ್ ಮಾರ್ತಿ ರ್ಯಾಂ ಮೊಘ್ತಾಪಿಂಚೆ  
ರ್ ರಾಜ್ಕಿಟ್ ಕರಾ.

29 ಆನಿ ದೇವಾನ್ ಸಾಂಗ್ಲೆಂ:  
ಪೊಳೆಯಾ, ಆಮೆಂ ತುಮ್ಕಾಂ ಸರ್ವ್  
ತಣ್ ದಿಲಾಂ ದಿಲಾಂ ದಿಲಾಂಚೆಂ ಬ್ಯುಂ

sārvy jūdādik buiñche  
tačēñ tārā pārmāṇe.  
Ani teñ boreñ mon  
Dēvān poļeleñ.

26 Ani sanglēñ: mǎn-  
śāk kārīāñ amče bāri  
ani amčeā sārkeātso<sup>1)</sup>:  
ani to māśliāñcher dāriā-  
čēñ, ani sukṇeāñcher ani  
monzātīñcher ani sāḡleā  
buiñcher ani sārvy buint  
tsārtele jivālīcher rāzvoṭ  
kārundi.

27 Ani Dēvān mǎnśāk  
kelo aplea sārkeātso:  
Dēvāčēā sārkeāk takā  
rātzlo, dādlo ani āstri  
tankāñ rātzliñ.

28 Ani Dēvān tankāñ  
āśīrvād diun sanglēñ:  
vādā, ani tsāḍā<sup>2)</sup>, ani  
buiñ bhorā ani tikā  
khālti kārā, ani dāriā-  
che māśliāñcher ani sā-  
mestañ buiñcher hāl-  
teāñ monzātīñcher rā-  
zvoṭ kārā.

29 Ani Dēvān sanglēñ:  
poļeyā, āuveñ tumkāñ  
sārvy tāṇ dilāñ, biñ

thing that creepeth on the  
earth after its kind. And  
God saw that it was good.

26 And he said: let us  
make man to our image<sup>1)</sup>  
and likeness; and let him  
have dominion over the  
fishes of the sea, and the  
fowls of the air, and the  
beasts, and the whole  
earth, and every creep-  
ing creature that moveth  
upon the earth.

27 And God created  
man to his own image: to  
the image of God he  
created him, male and  
female he created them.

28 And God blessed  
them, saying: Increase  
and multiply<sup>2)</sup> and fill the  
earth, and subdue it, and  
rule over the fishes of the  
sea, and the fowls of the  
air, and all living crea-  
tures that move upon the  
earth.

29 And God said: Be-  
hold I have given you  
every herb bearing seed

<sup>1)</sup> "Amčeā sārkeātso": Dēvāčēñ sārkeñ ātmeānt asā; kiteāk ātmo, morn natullo ani spirit  
zāun asā dekan. — "To our image": This image of God is in the soul, which is immortal  
and spiritual.

<sup>2)</sup> "Vādā ani tsāḍā": I hukum nañi, bogār fōl ubzouncheñ āśīrvād. — "Increase and  
multiply": This is not a precept, but a blessing rendering them fruitful.

ಚರ್, ಅನಿ ಸಮೆಸ್ತ ರುಕ್ ಆಪ್ತಾ  
ಭಿಕರ್ ದೀಂ ಆಮನ್ ತುಮ್ಹಾಂ  
ಪಾಪಾಕ್ ಪಾಪೆಂ:

30 ಆನಿ (ಅವೆಯೆಂ ದಿಲಾಂ) ಸ  
ಮೆಸ್ತಾಂ ಒಯ್ತಾಂ ಮೊನ್ತಾ ಪಿಂಕ್,  
ಅನಿ ಸಮೆಸ್ತಾಂ ಸುಖ್ಯಾಂಕ್ ಮೊ  
ವ್ಹಾಪ್ತಾ, ಅನಿ ಸಮೆಸ್ತಾಂ ಒಯ್ತಾಂ  
ಪಾಲ್ಪಿಲ್ಯಾಂಕ್, ಪಾಂಪಾಂ ಜವ್ ಆ  
ಸಾ, ತಾಂಪಾಂ ಪಾಪಾಂಕ್ ಆಸಾ  
ಸೊ. ಅನಿ ಅಸೆಂ ಪಾಲೆಂ.

31 ಅನಿ ದೇವಾನ್ ಸಮೆಸ್ತ ಆ  
ಪ್ಲೆಂ ಕೆಲ್ಲ್ಯೊ ವಸ್ತು ಪುಣ್ಣಿಲ್ಯೊ, ಆ  
ನಿ ಭೊಲು ಮೊರ್ಚೊ ಆಸ ಲ್ಲ್ಯೊ; ಅನಿ  
ಸಾಂಪ್ ಆನಿ ಸಕಾಳೆಂ ಸೊಪೊ ದೀಸ್  
ಪಾಲೊ.

## ಅವಸ್ವರ್ II.

1 ತರ್ ಸರ್ಗ್ ಆನಿ ಒಯ್ತಾ ಅನಿ  
ಸರ್ವ್ ತಾಂಚೊ ಸುರುಂಗಾರ್ ಸಂ  
ಪುರ್ಣ್ ಪಾಲೊ.

2 ಅನಿ ದೇವಾನ್ ಸಾತವೊ ದೀಸ್  
ಆಪ್ಲೆಂ ಕೆಲ್ಲ್ಯೊ ವಾಲುಂಕ್ ಪುರ್ಣ್  
ತಿಸಿಲೊ; ಅನಿ ಸಾತವೊ ದೀಸ್,  
ಸರ್ವ್ ವಾಲುಂಕ್ ಮುನ್ನ್ ಆರ್ಗ್ ಸೌ  
ಕಾಸ್ಯಾ ಕಾಪ್ಲಿಲ್ಯಾ.

3 ಅನಿ ಸಾತವೊ ದಿಸಾಕ್ ಆತಿ  
ಮಾರ್ವ್ ದಿಲೆಂ ಅನಿ ತಾಕಾ ವರಿವ್  
ಕೆಲೊ; ತ್ಯಾ ದಿಸಾ ಸರ್ವ್ ಆಪ್ಲೆಂ

diunčēñ buiñčēr, anisā-  
mest ruk aplēa bitār biñ  
asun tumkāñ khāñāk  
zāiseñ:

30 Ani (āveñ yeñ di-  
lāñ)sāmestañ buiñčēñ  
monzātink, ani sāme-  
stañ sukpēānk molbā-  
čēa, ani sāmestañ buiñ-  
čēr hālteleānk, zankāñ  
jiv asā, tankāñ khā-  
unk asāseñ. Ani aseñ  
zāleñ.

31 Ani Dēvān sāmest  
apneñ kellio vāsta po-  
lēleo, ani bhou boreo  
aslleo; ani sānz ani  
sākāliñ sovo dis zālo.

## Avasvār II.

1 Tār sārg ani buiñ  
ani sārvy tāntso suruñ-  
gār sāmpūrñ zālo.

2 Ani Dēvān sātvo dis  
apneñ kello vaur purto  
tirsilo; ani sātvo dis  
sārvy vaur māñña kārñ  
soukāsāi kāpelleā.<sup>4)</sup>

3 Ani sātveā disāk  
āširvād dileñ ani takā  
pāyitrā kelo: tea disā

upon the earth, and all  
trees that have in them-  
selves seed of their own  
kind, to be your meat:

30 And to all beasts of  
the earth, and to every  
fowl of the air, and to  
all that move upon the  
earth, and wherein there  
is life, that they may have  
to feed upon. And it was  
so done.

31 And God saw all the  
things that He had made,  
and they were very good.  
And the evening and  
morning were the sixth  
day.

## Chapter II.

1 So the heavens and  
the earth were finished,  
and all the furniture of  
them.

2 And on the seventh  
day God ended His work  
which He had made: and  
He rested on the seventh  
day from all His work  
which He had done.

3 And He blessed the  
seventh day, and sancti-  
fied it; because in it He

<sup>4)</sup> "Soukāsāi kāpelleā", mupčēñ: ani dusroñ tārāñčeo vāsta kārunknāt.—"Rested", viz: He ceased to make new kinds of things.



ವಸ್ತು ರಚನಾತ್ ಆನಿ ಕರ್ತೃ ರಾಜ್ಯಲಿಂ  
ಬೆಳೆಸುನ್.

4 ಲೋ ಸರ್ಗಿಂತ್ಲೊ ಆನಿ ಒಬ್ಬಂ  
ಜೊ ಅರಂದ್: ಆಸೆಂ ಬೆಳೆವಾನ್  
ತಾಂಕಾಂ ರಚ್ಚಾಂತ್.<sup>1)</sup>

5 ಆನಿ ಆಸೆಂ ಬೆಳೆವಾನ್ ರಚ್ಚೆ  
ಸಕಡ್ ಸತಾಂ ಗಾಬ್ಚಾಂಚೆಂ ಉಜ್ವೆಂ  
ಚ್ಚಾ ಆದಿಂ, ಆನಿ ಸಕಡ್ ತಣಾಂ  
ಗಾಬ್ಚಾಂಚೆಂ ಕರ್ತಾಂಚ್ಚಾ ಆದಿಂ<sup>1)</sup>;  
ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ಸೊಮಿಯಾ ಬೆಳೆ  
ವಾನ್ ಪಾಲುಸ್ ದಾಡುಂಕ್ ಘಾತು  
ಲೊ ಒಬ್ಬಂಚೆರ್, ಆನಿ ಒಬ್ಬಂ ಬೆಸಾ  
ಕರ್ಚೊ ಮನಿಸ್ ಘಾತುಲೊ.

6 ಪುಣ್ ಎಕ್ ಏರ್ ಮಾತಿಯೆಂ  
ಚ್ಚಿ ಪ್ಯಾರ್ ಸಕಾಲಿ ಸಗ್ಳೆ ಒಬ್ಬಂಚ್ಚಾ  
ಮೆಲ್ಚಾಂಕ್ ಉಪಾಕ್ ಸಿಂಚ್.

7 ತರ್ ಬೆಳೆವಾನ್ ಮಜ್ಜಾಕ್  
ಕೆಲೊ ಮಾತಿಯೆಚ್ಚಾ ಉಪ್ಪಾನ್ ಆನಿ  
ತಾಚ್ಚಾ ತೊಂದಾಂತ್ ಬಿರಾಜೊ ಉ  
ಸ್ತಾಸ್ ಭುಂಕೊ, ಆನಿ ಆಸೆಂ ಮನಿಸ್  
ಅತ್ಯಾನ್ ಬೆಜೊ ಜಾಲೊ.

8 ಆನಿ ಸೊಮಿಯಾ ಬೆಳೆವಾನ್  
ಮುಕ್ತಾರಾಯೆಚೆಂ ವ್ಯಂಕುಟ್ ಸು  
ರ್ವಾಂತ್ ಗಡ್ಲೊ, ಆನಿ ವ್ಯಂ ಆಪ್ಲೆಂ  
ಕೆಲ್ಚೊ ಮಜ್ಜಾಕ್ ಗಾಲೊ.

sārvu apleo vāstu rāt-  
sun ani kārṇ rāulo de-  
kun.

4 Vo sārgiñtso ani bu-  
iñtso ārāmb: aseñ Dē-  
vān tankāñ rātsleānt.<sup>1)</sup>

5 Ani aseñ Dēvān rāts-  
liñ sākāḍ setaṅ gādeāñ-  
ciñ ubzounčēā ādiñ, ani  
sākāḍ tāṇaṅ gāunčiñ  
kirlounčēā ādiñ<sup>1)</sup>: kite-  
āk moḷēār Somia Dēvān  
pāus dāḍunk natullo  
buiñčēr, ani buiñ besāi  
kārtso mānis natullo.

6 Puṇ yēk zār māti-  
entli bair sārtāli sāglea  
buiñčēā melbhāgāk u-  
dāk simpči.

7 Tār Dēvān mānšāk  
kelo mātīečēā ubrān: a-  
ni tačēā toṇdānt jivātso  
usuās funklo, ani aseñ  
mānis ātmeān jivo zālo.

8 Ani Somia Dēvān  
khuśālāyečēā vāiñkuṭ  
suruvent gāḍulleñ, ani  
thāiñ apneñ kellea mān-  
šāk gālo.

had rested from all His  
work which God created  
and made.

4 These are the gene-  
rations of the heaven and  
the earth, when they were  
created, in the day that  
the Lord God made the  
heaven and the earth:

5 And every plant of  
the field before it sprung  
up in the earth, and every  
herb of the ground before  
it grew: for the Lord God  
had not rained upon the  
earth; and there was not  
a man to till the earth.

6 But a spring rose out  
of the earth, watering all  
the surface of the earth.

7 And the Lord God  
formed man of the slime  
of the earth: and breathed  
into his face the breath  
of life, and man became  
a living soul.

8 And the Lord God  
had planted a paradise of  
pleasure from the begin-  
ning, wherein He placed  
man whom He had formed.

<sup>1)</sup> Lit. In this way God has created them.

<sup>2)</sup> Lit. Thus God created all plants of the field before they germinated, and all herbs  
of the country before the germination.

9 ಅನಿ ದೇವಾನ್ ಉಬ್ಜಾಲೆ  
ಮಾತಿಯೆಂತ್ಲಾನ್ ಸರ್ವೆ ಕರಾಂಚೆ  
ರುಕ್, ದಿಸ್ತಿಕ ಸೊದಿಪ್ ಆನಿ ರುಚಿ  
ಕ್ ಸುಖವೀಕ್, ಆನಿ ವ್ಯಂಕುಟಾ ವೊ  
ವೆಂ ಜಿವಿಯೆಂಚೊ ರುಕ್<sup>1)</sup> ಆನಿ ವೊ  
ರೆ ಆನಿ ವ್ಯಾಪ್ ಜಾಣ್ವಾಯೆಂಚೊ ರು  
ಕ್.<sup>2)</sup>

10 ಅನಿ ಏಕ್ ಸ್ತಂ ಮುಖಾಲಾ  
ಯೆಚೆ ಸುಖತೆಂತ್ಲಿ ಬ್ಯಾರ್ ಸರ್ಕಾರಿ  
ವ್ಯಂಕುಟಾಕ್ ಉಪಾಕ್ ಸಿಂವ್ತಾಕ್,  
ಜಾಚೆ, ಫ್ಯಂ ಫಾಲುನ್, ಜಾರ್ ವಾಂಚೆ  
ಜಾತಾಕ್.

11 ಏಕಾಚೆಂ ನಾಲುಂ ಫಿಜಿನ್:  
ತಿ ಸಗ್ಳ್ಯಾ ಹವಿಲಾಥ್ ವೊಲ್ಯಾ ಗಾ  
ವಾಂ ಬೊಂವಣಿಂ ವಾಲುತಾ, ಫ್ಯಂ  
ವಾಂಗಾರ್ ಜಾತಾ.

12 ತ್ಯಾ ಗಾಲುಂಚೆಂ ಬಾಂಗಾರ್  
ಫೊಲು ಬೊರಂ: ಫ್ಯಂ ಬ್ಲೆಲ್ ಆನಿ  
ಏನಿ ಕಿನ್ ಫಾತೊರ್ ಮೊಲ್ತಾ.

13 ಅನಿ ಮನ್ವೆ ಸ್ತಂಚೆಂ ನಾಲುಂ  
ಗೆಹೊನ್: ತಿ ಸಗ್ಳ್ಯಾ ಎತ್ಯೊವಿಲ  
ವೊಲ್ಯಾ ಗಾವಾಂ ಬೊಂವಣಿಂ ವಾ  
ಲುತಾ.

14 ತಿಸ್ರೆ ಸ್ತಂಚೆಂ ನಾಲುಂ ತಿ  
ಗ್ರಿಸ್: ತಿ ಅಸ್ಸಿರಿಯಾ ಅಸ್ಸಿರಾನ್

9 Ani Dēvān ubzāile  
mātientleān sārṇu ta-  
rāñce ruk, distik sobit  
ani rutsik suādik, ani  
vaiñkuṭāmōdeñjijietso  
ruk<sup>1)</sup> ani bore ani vait  
zāpvāiyetso ruk.<sup>2)</sup>

10 Ani yēk nāiñ khu-  
sālāyece suātentli bair  
sārtāli vāiñkuṭāk udāk  
simpunk, zače, thāiñ  
thāun, čār vāṇṭe zatāt.

11 Yēkāčēñ nāuñ Phi-  
zon: ti sāglea Hevilāth  
mollea gāvāñ boun-  
tāñiñ vāutā, thāiñ ban-  
gār zatā.

12 Teā gāuñceñ ban-  
gār bhōu boreñ: thāiñ  
bdell ani onikin fātor  
meltā.

13 Ani dusre nāiñceñ  
nāuñ Gehon: ti sāglea  
Etiopiā mollea gāvāñ  
bountāñiñ vāutā.

14 Tisre nāiñceñ nā-  
uñ Tigris: ti Assiriā

9 And the Lord God  
brought forth of the  
ground all manner of  
trees, fair to behold, and  
pleasant to eat of: the  
tree of life<sup>1)</sup> also in the  
midst of paradise, and  
the tree of knowledge<sup>2)</sup> of  
good and evil.

10 And a river went  
out of the place of plea-  
sure to water paradise,  
which from thence is di-  
vided into four heads.

11 The name of the one  
is Phisn: that is it which  
compasseth all the land  
of Hevilath, where gold  
groweth.

12 And the gold of that  
land is very good: there  
is found bdellium and  
the onyx stone.

13 And the name of the  
second river is Gehon:  
the same is it that com-  
passeth all the land of  
Ethiopia.

14 And the name of the  
third river is Tigris: the

<sup>1)</sup> "Jijietso ruk", mančēñ: tačēñ fojañ bolāiki ditaliñ. — "Tree of life", i. e. its fruits had the power of preserving in a constant state of health.

<sup>2)</sup> "Zāpvāietso ruk" = tačēñ fojañ zāpvāi ditaliñ, sorpān sōz sanglēā pārmāpo. — "Tree of knowledge", i. e. its fruits had the power of giving a superior kind of knowledge, beyond that which God was pleased to give, as the deceitful serpent had said.

ಮಾಳುತಾ. ಅನಿ ಚೊತಿ ಸ್ತಂ ಎವು  
ಪ್ರಾತ.

15 ತರ್, ದೇವಾನ್ ಮನ್ಯಾಕ್  
ಕಾಣೆಲುನ್ ತಾಕಾ ಮಾರಾಡಾಯೆಚ್ಯಾ  
ವ್ಯಂಕುಬಾಂತ್ ಗಾಲೊ, ತೆಂ ಬೆಸ್ವಾ  
ಕರುನ್ ಅನಿ ರಾಕುನ್.

16 ಅನಿ ತಾಕಾ<sup>1)</sup> ಹುಕುಮ್ ದಿಲಿ  
ಸಾಂಗುನ್: ಸರ್ವ್ ವ್ಯಂಕುಬಾಂತ್ಯಾಂ  
ರುಕಾಂಚ್ಯಾಂ ಫೊವಾಂತ್ಲಿಂ ಮಾಲು  
ಯೆತ:

17 ಪುಣ್ ಬೊರೆ ಅನಿ ಮನ್ಯಾಕ್  
ಜಾಣ್ವಾಯೆಚ್ಯಾ ರುಕಾಂಚ್ಯಾಂ ಫೊವಾಂ  
ತ್ಲಿಂ ಮನ್ಯಾಕಾ. ಮಾತಿ ಜಾಲ್ಯಾರ್,  
ತಾಚ್ಯಾ ದಿಸಾ ಮೊರ್ನ್ ಮೊರ್ನ್  
ಲೊ.

18 ಸೊಮಿಯಾ ದೇವಾನ್ ಅನಿ  
ಸಾಂಗ್: ಮನಿಸ್ ಎಕ್ಲಾಕ್ ಅಸೊ  
ಮೊರೊ ಸ್ತಂ: ಆಮಿಂ ತಾಕಾ ಏಕ್ ಕು  
ಮೊಕ್ ಕರ್ಚಿ ಸಾಂಗಾತೊ ತಾಚೆ  
ಸಾರ್ಕೆ ಕರ್ಯಾಂ.

19 ತರ್, ಸಕಡ್ ಮೊಡಿಯೆಂ  
ತಾಂ ಮೊನ್ವಾತೆಂಕ್ ಅನಿ ಸಕಡ್  
ಮೊನ್ವಾಚ್ಯಾಂ ಸುಕ್ಯಾಂಕ್ ದೇವಾನ್  
ಉವ್ವಾನ್ ಕರ್ಚಿ, ತಾಂಕಾಂ ಆಮಾ  
ಲುಂ ಮುಕಾರ್ ಗಾಲಿಂ, ಫೊಳೆಲುಂಕ್  
ಕಸೊ ತಾಂಕಾಂ ಉರೊ ಕರ್ತಾ ಮೊ  
ನ್: ಕಿತ್ಯಾ ಮೊನ್ವಾರ್, ಕಸಲೆಂ  
ಆಮಾಲುನ್ ಜಾಲುಂಕ್ ಉರೊ  
ಕಲೊ ತಸಲೆಂ ತಾಂಚೆಂ ನಾಲುಂ.

isileān vāutā. Ani tsou-  
ti nāiñ Euphrāt.

15 Tār, Dēvān mānsāk  
kāneun takā khušālā-  
yečēñ vāiñkuñtānt galo,  
teñ besāi kārunk ani  
rākuuk.

16 Ani takā<sup>1)</sup> hukum  
dili sāgun: sārṇṇ vāiñ-  
kuñāčēñ rukāñčēñ  
foñāntliñ khāuyet:

17 Puṇ bore ani vāiṭ  
zāṇvāyečēñ rukāñčēñ  
foñāntliñ khāinakā. Khā  
ši zaleār, teāts diśā  
morn mortoloi.

18 Somia Dēvān ani  
sanglēñ: Mānisyeklātz  
aso boro nāiñ: amiñ  
takā yēk kumok kārči  
sangātiñ tače sarki  
kāriāñ.

19 Tār, sākād māti-  
entlēñ monzātink ani  
sākād moḷbāčēñ suk-  
ṇēānk Dēvān ubrān kār-  
tātz, tankāñ Adāuñ mu-  
kār galiñ, poḷeunk kaso  
tankāñ ulo kārtā mōp:  
kiteāgi moḷēār, kāsālēñ  
Adāun jiužātink ulo  
kelo tāsālēñ tančēñ nā-  
uñ.

same passeth along by  
the Assyrians. And the  
fourth river is Euphrates.

15 And the Lord God  
took man, and put him  
into the paradise of plea-  
sure, to dress it and to  
keep it.

16 And he commanded  
him<sup>1)</sup> saying: of every  
tree of paradise thou shalt  
eat:

17 But of the tree of know-  
ledge of good and evil, thou  
shalt not eat. For in what  
day so ever thou shalt eat of  
it, thou shalt die the death.

18 And the Lord God  
said: It is not good for  
man to be alone: let us  
make him a help like  
unto himself.

19 And the Lord God  
having formed out of the  
ground all the beasts of  
the earth, and all the  
fowls of the air, brought  
them to Adam to see what  
he would call them: for  
whatsoever Adam called  
any living creature the  
same is its name.

<sup>1)</sup> "Takā" mupñēñ: tankāñ. — "He commanded him", i. e. the singular is used for the plural; for the precept has been given to both, Adam and Eve.

20 ಆನಿ ಆದಾಮುನ್ ಸಮೆಸ್ತಾಂ  
ಜಿಲುಜಾತೀಕ್, ಸಮೆಸ್ತಾಂ ಸುಸ್ತಾಂ  
ಕ್ ಮೊಳ್ಯಾಚ್ಯಾಂ ಆನಿ ಸಮೆಸ್ತಾಂ  
ಬುಂಜಾಚ್ಯಾಂ ಮೊನ್ಜಾತೀಕ್ ತಾಂಚೆಂ  
ಘಾಣಾಂ ಮೊಳೆಂ. ಪುಣ್ ಆದಾಮುನ್  
ಎಕ್ ಸಾರ್ಕಿ ಸಾಂಗಾತೀನ್ ಮೆಳ್ತಾ  
ತೆಲ್ಲಿ.

21 ಮೊವೊಳ್ ದೇವಾನ್ ಆದಾ  
ಮುನ್ ಎಕ್ ನಿದ್ ಪೊಡ್ಲಿ ಆನಿ ತಾ  
ಕಾ ನಿದ್ ಪೊಡ್ಲಿ, ಮೊರಾಂತ್ಲಿ  
ಎಕ್ ಕಾಡ್ನ್, ಮೂಸಾನ್ ತಾಚೆ  
ಬದ್ಲಾಕ್ ಬುರಾಕ್ ಭೊರ್ಲೊ.

22 ಆನಿ ದೇವಾನ್ ಆದಾಮುಂತ್ಲಿ  
ಕಾಡ್ಲಿ ಮೊರ್ ಆಸ್ಲಿ ಕೆಲಿ: ಆನಿ  
ತಿಕಾ ಆದಾಮುಂ ಮುಕಾರ್ ವೆಲಿ.

23 ಆನಿ ಆದಾಮುನ್ ಸಾಂಗ್ಲೆಂ:  
ಎಂ ಹಾಡ್ ಮೊಜ್ಯಾಂ ಹಾಡಾಂತ್ಲೆಂ  
ಆನಿ ಎಂ ಮೂಸ್ ಮೊಜ್ಯಾ ಮೂಸಾಂ  
ತ್ಲೆಂ; ತಿಚೆಂ ಘಾಲುಂ ಮನ್ಶಾ ಧಾಲುನ್  
ಉರಿ ಆಸ್ಲೆಂ, ಮನ್ಶಾ ಧಾಲುನ್  
ಉರಿ ಜೆಳುನ್.

24 ತ್ಯಾ ವಾಸುನ್ ವಾಪ್ಲಿ ಆ  
ಪ್ಲೆನ್ ವಾಪಾಕ್ ಆನಿ ಆಪೊಕ್ ಸೊ  
ಡ್ನ್ ಆಪ್ಲೆ ಆಸ್ಲಿಯೆಕ್ ರಾಗ್ಲಿಲೊ,  
ಆನಿ ಎಕಡ್ ಮೂಸಾಂವ್ ಮೊಗಾಂ  
ಆಸ್ಲೆಂ.

25 ಆನಿ ತಿಂ, ಮೊಳ್ಯಾರ್ ಆದಾ  
ಮುಂ ಆನಿ ಎವ್, ಎಣ್ಣೆ-ಆಸೆಂ ಲಿಂ, ಆನಿ  
ರಾಜಾಪಾತೆ ಲಿಂ.

20 Ani Adāun sāme-  
stañ jiuzātink, sāme-  
stañ sukpeānk molbā  
čeañ anisāmeštañ buiñ-  
čeañ monzātink tānčiñ  
nāvañ molīñ. Paṇ Adā-  
unk yēk sarki sangātiñ  
meṇnatulli.

21 Tovel Dēvān Adā-  
unk yēk nid poḍāli ani  
takā nid poḍtats, bo-  
reantli yēk kādn, mā-  
sān tače bādīāk burāk  
bhorlo.

22 Ani Dēvān Adāuñ-  
tli kāḍylli bor āstrikeli:  
ani tikā Adāuñ mukār  
veli.

23 Ani Adāunsangleñ:  
yeñ hād mojeañ hādānt-  
leñ ani yeñ mās mojea  
māsāntleñ; tičeñ nāuñ  
mānšā thāun āli aste-  
leñ, mānšā thāun āli  
dekun.

24 Tea pāsūn dadlo  
apleñ bāpāk ani āuoi-  
k soḍn, aple āstrik lā-  
gtolo, ani yekāts mā-  
sānt dogāñ asteliñ.

25 Ani tiñ, mōlēār  
Adāuñ ani Yev, vingiñ  
asaliñ, ani lāzanātalliñ.

20 And Adam called  
all the beasts by their  
names, and all the fowls  
of the air, and all the  
cattle of the field: but for  
Adam there was not found  
a helper like himself.

21 Then the Lord God  
cast a deep sleep upon  
Adam: and when he was  
fast asleep, he took one  
of his ribs, and filled up  
flesh for it.

22 And the Lord God  
built the rib which he  
took from Adam into a  
woman: and brought her  
to Adam.

23 And Adam said: This  
now is bone of my bones,  
and flesh of my flesh; she  
shall be called woman,  
because she was taken out  
of man.

24 Wherefore a man  
shall leave father and  
mother, and shall cleave  
to his wife: and they shall  
be two in one flesh.

25 And they were both  
naked: to wit, Adam and  
his wife: and were not  
ashamed.

### ಅವಸ್ವರ III.

### Avasvar III.

### Chapter III.

1 ಪುನಃ ಸೋರೋಪ್ ಸಮೇಸ್ತಾಂ ದೇವಾನ್ ಕಲ್ಪಾಂ ಮೋಕ್ಷಾಂ ಪ್ರಸಾದ್ಯ. ತಾಸಂ ಅಸ್ತಿಯೇ ಕಡೆ ಸಾಂಗ್ಲೆಂ: ಕಿತ್ಯಾಕ್ ದೇವಾನ್ ತುಮ್ಕಾಂ ಅಡ್ವಾರ್ಲಾಂ, ಕಸಲ್ಯೆಂ ಪುಂಕುಟಾಚ್ಯಾ ರುಕಾಚ್ಯಾ ಫಲಾಂತ್ಲೆಂ ಮಾಲುಂಕ್?

2 ತಾಕಾ ಅಸ್ತಿಯೇನ್ ಜಾನ್ ದಿಲುನ್ ಸಾಂಗ್ಲೆಂ: ಪುಂಕುಟಾಂತ್ ಅಸಲ್ಪಾಂ ರುಕಾಂಚೆಂ ಫಲಾಂತ್ಲೆಂ ಅಮಿ ಮಾತಾಲುಂ:

3 ಪುನಃ ಪುಂಕುಟಾ ಮೊದಂ ಆಸಲ್ಪಾ ರುಕಾಚ್ಯಾ ಫಲಾಂತ್ಲೆಂ ಮಾಲುಂಕ್ ಆನಿ ಪಾತ್ ಗಾಲುಂಕ್, ಮೊದನಾ ಜಾಲುಂಕ್ ದೇವಾನ್ ಅಡ್ವಾರ್ಲಾಂ.

4 ತೊಪೊ ಸೋರ್ಪಾನ್ ಅಸ್ತಿಯೇ ಕಡೆ ಸಾಂಗ್ಲೆಂ: ದುಧಾಲುನಾ ಸ್ವಾಹಾ ತುಮಿಂ ಮೊರ್ನ್ ಮೊರ್ನ್ ಘಾಂತ್.

5 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ದೇಲು ಪಾಸಾ ಕಿ ಬೆಲ್ಪಾ ದಿಸಾ ತುಮ್ಕೆ ಮೊಳೆ ಉಕ್ತೆ ಪಾತಲಿ ಆನಿ ದೇವಾ ಬರಿ ಪಾತಲ್ಯಾಕ್, ಮೊದಂ ಆನಿ ವ್ಯಾಜ್ ಪಾಸಾ ಜಾಲುನ್.

6 ದೆಕುನ್, ಪೊನ್ ಮೊದಂ ಮಾಲುಂಚ್ಯಾಕ್, ಆನಿ ಸೊದಿತ್ ದಿಸ್ತೆಕ್, ಆನಿ ಖುಶಾಲಾಯೆಚೆಂ ಪೊಲೆಲುಂಚ್ಯಾಕ್ ಆಸಾ ಮೊನ್ ಅಸ್ತಿಯೇನ್ ಪೊಳೆಲು

1 Puṇ soropsāmeṣṭāñ Dēvān kelleaṇ monzā-tiñ prās nāḍgo. Taṇēñ āstrie kāḍe sanglēñ: kiteāk Dēvān tumkāñ aḍvarlāñ, kāsāleñ vāiṇkuṭāḍea rukāḍea folāntlēñ khāunk?

2 Takā āstrien zāb diun sanglēñ: vāiṇkuṭānt asalleaṇ folāntliñ amiñ khātāuñ:

3 Puṇ vāiṇkuṭā modeñ asallea rukāḍeā folāntlēñ khāunk ani hāt gālunk, morana zāunk Dēvān aḍvarlāñ.

4 Tovoḷ sorpān āstrie kāḍe sanglēñ: dubāunāstanañ tumiñ morn morcinānt.

5 Kiteāk moḷeār Dēu zaṇā ki khellea disā tumḍe doḷe ukte zātele ani Dēvā bāri zāteleāt, boreñ ani vāiṭ zaṇā-zāun.

6 Dekun, fol boreñ khāuñḍeāk, ani sobit diṣṭik, ani khuṣālāye-ḍeñ poḷeuñḍeāk aṣā mōṇ

1 Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise?

2 And the woman answered him saying: Of the fruit of the trees that are in paradise we do eat:

3 But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat, and that we should not touch it, lest perhaps we die.

4 And the serpent said to the woman: No, you shall not die the death.

5 For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as gods, knowing good and evil.

6 And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to

ಢ, ಕಾಡ್ಲೆಂ ತಾಣೆಂ ಫೊಲ್, ಆನಿ  
ಖೆಲೆಂ ಆನಿ ಆಪ್ಲ್ಯಾ ದಾಪ್ಲ್ಯಾಕ್  
ದಿಲೆಂ ಆನಿ ತಾಣೆಂ ಖೆಲೆಂ.

7 ಆನಿ ದೊಗಾಂಚೆ ದೊಳೆ ಉಕ್ತೆ  
ಖಾಲಿ<sup>1)</sup>: ಆನಿ ಆಪ್ಲ್ಯಾಕ್ ವಿಚ್ಛೆಂ ದೊ  
ಣ್ ಫೊಳೆಉನ್, ಅಂಬಾರಾಚ್ಯೊ ಖೊ  
ಲಿಯೊ ಸಿಫೊನ್ ಆಪ್ಲ್ಯಾಕ್ ನೆಸೊಣ್  
ಕೆಲೆ.

8 ಆನಿ ಸೊಮಿಯಾ ದೆವಾಚೊ  
ತಾಳೊ ಲ್ಯಾಕುನ್ ಜೊ ವ್ಯಂಕುಟಾಂತ್  
ದನ್ವಾರಾ ಉಪ್ರಾಂತ್ ವಾರ್ತಾಕ್ ಬಾಂ  
ತಾಳೊ, ಆದಾಲುಂ ಆನಿ ತಾಚೆ ಆಸ್ತಿ  
ಲಿಪ್ಪಿಂ ಸೊಮಿಯಾ ದೆವಾ ಮುಕಾರ್  
ವ್ಯಂಕುಟಾಚ್ಯಾಂ ಕುಕಾಂ ದೊದೆಂ.

9 ಆನಿ ಸೊಮಿಯಾ ದೆವಾನ್  
ಆದಾಲುಂಕ್ ಆಪೊಲುನ್ ತಾಕಾ ಸಾಂ  
ಗ್ಲೆಂ: ಮ್ಹಂ ಆಸ್ತಾ?

10 ತಾಣೆಂ ಸಾಂಗ್ಲೆಂ: ತುಜೊ ತಾ  
ಳೊ ಲ್ಯಾಕರಾ ವ್ಯಂಕುಟಾಂತ್ ಆನಿ  
ಮಾಕಾ ಭೆಂ ದಿಸ್ತಾಂ ವಿಣ್ಯೊ ಆಸಾಂ  
ದೆಕುನ್ ಆನಿ ಲಿಪ್ಪಾಂ.

11 ತಾಣೆಂ ಸಾಂಗ್ಲೆಂ: ಕೊಣೆಂ  
ತುಕಾ ದಾಖಲೆಂ, ವಿಣ್ಯೊ ಆಸ್ತಾ ದೊ  
ಣ್, ಆದೆಂ ಆದ್ವಾರ್ಲೆಲೆಂ ಫೊಲ್  
ತುಜೆಂ ಖೆಲ್ಲ್ಯಾ ತಿವ್ಯಾ?

Āstrien poļeun, kādļeñ  
tačēñ fol, ani kheleñ  
ani aplea dadleāk dileñ  
ani taņeñ kheleñ.

7 Ani dogāñče doļe  
ukte zāle<sup>1)</sup>: ani apñānk  
vingiñ mōṇ poļeun, an-  
jurāčeo kholio siron ap-  
ñānk neson keli.

8 Ani Somia Dēvāto  
tālo aikun zo vāiñku-  
tānt dānparā uprānt  
vāreāk bountālo Adāuñ  
ani tači āstri lipliñ  
Somia Dēvā mukār vāiñ-  
kuṭāčeañ rukāñ modeñ.

9 Ani Somia Dēvān  
Adāunk āpoun takā  
sanglēñ: khāiñ asāi?

10 Tāñeñsanglēñ: tu-  
zo tālo aikalā vāiñku-  
tānt ani makā bheñ dis-  
lāñ vingō asāñ dekun  
ani liplāñ.

11 Tāñeñsanglēñ: ko-  
ṇeñ tukā dakāileñ vin-  
go asāi mōṇ, āveñ ad-  
varleleñ fol tuveñ khel-  
lea šivāi?

behold: and she took of  
the fruit thereof and did  
eat, and gave to her hus-  
band who did eat.

7 And the eyes of them  
both were opened<sup>1)</sup>: and  
when they perceived  
themselves to be naked,  
they sewed together fig-  
leaves, and made them-  
selves aprons.

8 And when they heard  
the voice of the Lord God  
walking in the paradise  
at the afternoon air,  
Adam and his wife hid  
themselves from the face  
of the Lord God, amidst  
the trees of paradise.

9 And the Lord God  
called Adam, and said  
to him: Where art thou?

10 And he said: I heard  
thy voice in paradise;  
and I was afraid, because  
I was naked, and I hid  
myself.

11 And he said to him:  
Who hath told thee that  
thou wast naked, unless  
thou hast eaten of the  
fruit of the forbidden  
tree?

<sup>1)</sup> "Ukte zāle", mupčēñ: tiñ voļkalñ apli tsuk.—"And the eyes etc." viz. they got aware of the committed sin; i. e. they made the unhappy experience of having lost the good of original grace etc.

12 ಅನಿ ಆದಾಮಾನ್ ಸಾಂಗ್ಲೆಂ:  
ತುಜೆಂ ಮಾತಾ ದಿಲ್ಲಿ ಅಸ್ತ್ರಿಯಾನ್  
ಮಾತಾ ಫೊಳ್ ದಿಲುನ್, ಆದಂ  
ಜಿಲೆಂ.

13 ಅನಿ ಸೊಮಿಯಾ ದೇವಾನ್  
ಅಸ್ತ್ರಿಯಾನ್ ಸಾಂಗ್ಲೆಂ: ಕಿತ್ಯಾಕ್ ಯೆಂ  
ಕೆಲ್ಯಾಂ? ತಿಣೆಂ ಜಾಪ್ ದಿಲುನ್  
ಸಾಂಗ್ಲೆಂ: ಸೊರ್ಪಾನ್ ಮಾತಾ ಫೊ  
ಟ್ಲೆಂ ಅನಿ ಆದಂ ಜಿಲೆಂ.

14 ಅನಿ ಸೊಮಿಯಾ ದೇವಾನ್  
ಸೊರ್ಪಾನ್ ಸಾಂಗ್ಲೆಂ: ಯೆಂ ಕೆಲ್ಯಾ  
ಮಾಸ್ತಾತ್ ಸಮಸ್ತಾಂ ಜೆಲುವಾಂಕಿಂ,  
(ಅನಿ) ದೊಣ್ಣಾಂಕಿಂ ವಿತರ್ ತುಕಾ ಸಿ  
ರಾಪ್ ಫೊಡುಂ: ತುಜಾ ಹದ್ಯಾನ್  
ಜೆತೊಲ್ಯೊ ಅನಿ ಸಮಸ್ತಾಂ ತುಜ್ಯಾ  
ಜಡೆಯೆಚ್ಯಾ ವರ್ಸಾಂಕಿಂ ಮಾತಿ ಮಿ  
ತೊಲ್ಯೊ.

15 ಅಲಂ ತುಸ್ತಾನ್ಕಾ ಗಾ  
ಲ್ಹೊಲೊಂ ತುಜೆ ಅನಿ ಅಸ್ತ್ರಿಯೆ ವಿತರ್,  
ತುಜ್ಯಾ ಬಿಯಾ ಅನಿ ತಿಜ್ಯಾ ಬಿಯಾ  
ವಿತರ್: ತಿ ತುಜೆಂ ದೊಸ್ತಕ್ ದೊಸ್ತಿ  
ತಲಿ ಅನಿ ತುಂ ತಿಜೆ ಬೊಬೆಕ್ ನಾಡಿ  
ಕರ್ತೊಲ್ಯೊ.

16 ಅನಿ ಅಸ್ತ್ರಿಯಾನ್ ಸಾಂಗ್ಲೆಂ:  
ಅಲಂ ತುಜೆ ಗುರ್ವಾರ್ಹೊ ನಾಣೆ ಕಪ್ಪು  
ಪದ್ಧತೊಲೊಂ: ದುಕಿನ್ ಪುತಾಂಕ್  
ಪುರ್ಸಾತ್ ಜಾತಲಿ, ಅನಿ ದಾದ್ಲಾ  
ಮಾಲ್ ಅಸ್ತಲಿ, ಅನಿ ತೊ ತು  
ಜೊ ಫನಿ ಜಾಲುನ್ ಆಸ್ತಲೊ.

12 Ani Ādaun sang-  
leñ: tuven̄ makā dille  
āstrien makā foļ diun,  
āven̄ kheleñ.

13 Ani Somia Dēvān  
āstriek sangleñ: kiteāk  
yeñ kelāiñ? Tipeñ zāb  
diun sangleñ: Sorpān  
makā foṭeiliñ ani āven̄  
kheleñ.

14 Ani Somia Dēvān  
sorpāk sangleñ: yeñ  
kellea pasvot sāmeṣtañ  
jiuzātiñ, (ani) monzātiñ  
bitār tukā sirāp poḍuñ:  
tujā hārdeān tsārtoloi  
ani sāmeṣtañ tujeā ji-  
niečeā vārsāniñ māti  
khātoloi.

15 Āuñ duṣmānkāi  
gāltoloiñ tuje ani āstrie  
bitār, tujeā biā ani ti-  
čeā biā bitār: ti tujen̄  
mostak mostiteli ani  
tuñ tiče khoṭek nāḍi  
kārtoloi.

16 Ani āstriek sang-  
leñ: āuñ tujea gurvār-  
ponāče kāsṭ tẓāḍāito-  
loñ: dūkin putānk pur-  
sut zateli, ani dadleā  
khāl aṣteli, ani to tuzo  
dhāni zāun astolo.

12 And Adam said:  
The woman, whom thou  
gavest me to be my com-  
panion, gave me of the  
tree, and I did eat.

13 And the Lord God  
said to the woman: Why  
hast thou done this? and  
she answered: The ser-  
pent deceived me, and I  
did eat.

14 And the Lord God  
said to the serpent: Be-  
cause thou hast done this  
thing, thou art cursed  
among all cattle and  
beasts of the earth: upon  
thy breast shalt thou go,  
and earth shalt thou eat  
all the days of thy life.

15 I will put enmities  
between thee and the  
woman, and thy seed and  
her seed: she shall crush  
thy head, and thou shalt  
lie in wait for her heel.

16 To the woman also  
he said: I will multiply  
thy sorrows, and thy con-  
ceptions: in sorrow shalt  
thou bring forth children,  
and thou shalt be under  
thy husband's power, and  
he shall have dominion  
over thee.

17 ಅನಿ ಆದಾಲುಂಕ್ ಸಾಂಗ್ಲೆಂ ತುಜೆ ಅಸ್ತಿಯೆಂ ಉತರ್ ಆಳ್ವಾಂ ಪಾಸುನ್ ಅನಿ ಆದಾರ್ಲೆಲ್ಯಾ ಮಹಾ ಜೆಂ ಭೂವ್ ಬೆಲ್ಯಾ ಪಾಸ್ಟಿತ್ ಅನಿ ತುಜೆಂ ದೈವಂ ಆದಾರ್ಲೆಲ್ಯಾ ಪಾ ಸ್ಟಿತ್ ಒಬ್ಬಂಕ್ ತಿರಾಬ್ ಭೊಮಂ: ವಾಲುಂಕ್ ಕರ್ನ್ ತಾಂಚೆಂ ಮಾಲುಂ ಕ್ ಘೆತೊಲ್ಯೊ. ಸಮೆಸ್ತಾಂ ತುಜೆ ಬೆನೆಯೆಚ್ಯಾಂ ದಿಸಾಂ.

18 ತಿ ಕುಕಾ ಕಾಂಟೆ ಅನಿ ಮುಂ ಟೆ ಉಬ್ಜುತಲಿ ಅನಿ ಒಬ್ಬಂಕ್ ತಣ್ ಮಾತೊಲ್ಯೊ.

19 ಕಪಾಲ್ ಗಾಡುಪುನ್ ಜೆ ಭೊನ್ ಕರ್ತೊಲ್ಯೊ, ತುಕಾ ಕಾಡ್ಲೆಲಿ ಮಾತಿ ಭೊಮುನ್ ಘಾತ್ಯಾ ಮೊಗಸ ರ್, ತಿತ್ಯಾಕ್ ಮೊಳ್ಯಾಕ್ ಮಾತಿಯೆ ಜೊ ಪಾಲುನ್ ಭೊರ್ತಲುತ್ಯಾ ಅನಿ ಮಾತಿ ಪಾತೊಲ್ಯೊ.

20 ಅನಿ ಆದಾಲುನ್ ಆಪ್ಲೆ ಅಸ್ತಿಯೆಕ್ ಎನ್ ಮೊಗ ಮೊಳಿ, ತಿ ಸ ಮೆಸ್ತಾಂ ಜವ್ಕಾಂಚಿ ಅಪ್ಲಿ ಪಾಲುನ್ ಭೊರ್ತಲುತಾ ದೆಕುನ್

21 ಅನಿ ದೇವಾನ್ ಆದಾಲುಂಕ್ ಅನಿ ತಾಜೆ ಅಸ್ತಿಯೆಕ್ ಪಾಂವ್ಚ್ಯಾ ಜೊ ನೆಮೊನ್ಚ್ಯಾ ಕೆಲ್ಯೊ. ಅನಿ ತಾಂಕಾಂ ಗಾಡ್ಲೊ.

22 ಅನಿ ಸಾಂಗ್ಲೆಂ: ಭೊಳಿ, ಆ ಪಾಲುಂ<sup>1)</sup> ಆಮ್ಚಾಂತ್ಲ್ಯಾ ಎಕ್ಚ್ಯಾ ಬರಿ ಪಾಲೊ ಮೊರೆಂ ಅನಿ ವ್ಯಾಖ್ ಪಾಣಾ

17 Ani Adāunk sang-  
leñ: tuje āstriyecheñ u-  
tar aikalleā pasun ani  
advarieleā rukācheñ fol  
khelleā pasvot, ani tu-  
veñ yeñ adārieleā pas-  
vot, buink širāp poḍuñ:  
vāur kārñ tantleñ khā-  
unk ghetoloi sāmeṣtāñ  
tuje jīñiecheñ disāñiñ.

18 Ti tukā kaṇṭe ani  
khuṇṭe ubzāiteli ani  
buntleñ tāṇ khātoloi:

19 Kāpāl gāmeun jī-  
von kārtoloi, tukā kāḍ-  
leli māti portun zātāi  
moṇasār, kiteāk moḷeār  
matietso zāun vortautāi  
ani māti zātoloi.

20 Ani Adāun aple  
āstriek Yev mōṇ mōji,  
ti sāmeṣtāñ jiveāñči  
āuoi zāun vortautā  
dekun.

21 Ani Dēvān Adāunk  
ani tače āstriek tsam-  
bdeāḍeo nesopio keleo  
ani tankāñ gāleo.

22 Ani sangleñ: poḷe,  
Adāuñ<sup>1)</sup> amčeāntleā ye-  
klea bāri zālo boreñ

17 And to Adam he  
said: Because thou hast  
hearkened to the voice of  
thy wife, and hast eaten  
of the tree, whereof I  
commanded thee, that  
thou shouldst not eat, curs-  
ed is the earth in thy  
work: with labour and  
toil shalt thou eat thereof  
all the days of thy life.

18 Thorns and thistles  
shall it bring forth to thee;  
and thou shalt eat the  
herbs of the earth.

19 In the sweat of thy  
face shalt thou eat bread  
till thou return to the  
earth, out of which thou  
wast taken: for dust thou  
art, and into dust thou  
shalt return.

20 And Adam called  
the name of his wife Eve:  
because she was the mo-  
ther of all the living.

21 And the Lord God  
made for Adam and his  
wife garments of skins,  
and clothed them.

22 And he said: Behold  
Adam<sup>1)</sup> is become as one  
of us, knowing good and

<sup>1)</sup> "Pole, Adāuñ": iñ utrañ Dēvān sangleānt beṣāñiñiēk. — "Behold Adam": This was spoken by way of reproaching.



ಪಾಪಾನ್: ತರ್, ಅತಾಂ (ಅಮಿಂ  
ತಾಕಾ ಅಡ್ಡಲ್ ಕರಿಪ್ಪಾ), ಹಾತ್  
ಗಾಲ್ ಜಿಣಿಯೆಚೆಂ ಫೊಳ್ ಕಾ  
ಡ್ಪಾಂತ್ಲಿ ಅನಿ ಪಾಪಾನ್ ಸದಾಂ  
ಚ್ ಜಿಯೆಲುಂಚ್ಪಾಂತ್ಲಿ.

23 ಅನಿ ಸೊಮಿಯಾ ದೇವಾನ್  
ತಾಕಾ ಮುತಾಲಾಯೆಚ್ಪಾ ವ್ಯಂಕು  
ಟಾಂತ್ಲಿ ಡ್ವಾರ್ ಗಾಲೊ ತಾಕಾ ಕಾ  
ಡ್ಲೆರಿ ಒಪ್ಪಂ ಬಿಸ್ಪಾ ಕರುಂಕ್.

24 ಅನಿ ಆವಾಸುಂಕ್ ಡ್ವಾರ್  
ಗಾಲೊ ಅನಿ ಮುತಾಲಾಯೆಚ್ಪಾ ವ್ಯಂ  
ಕುಟಾ ಮುಕಾರ್ ಕೆರುಬಿಮಾಂಕ್ ಆ  
ನಿ ಉಪ್ಪಾಚಿ ಅನಿ ಪರ್ಯಾಕ್ ಕುಸಿನ್  
ಹಾಲ್ಪಿ ತಾಲ್ಪಾರ್ ಜಿಣಿಯೆಚ್ಪಾ ರು  
ಕಾಚೊ ಮಾರೊನ್ ರಾಕುಂಕ್ ದೊ  
ರ್ಲೊ.

## ಗಾದಿ.

### ಆವಸ್ವರ್ I.

1 ಗಾದಿ ಸಾಲ್ವಾಲುಂಚ್ಪೊ, ಜೊ  
ಮಾವಿದಾಚೊ ಪುತ್, ಇಸ್ರಾಯೆಲಾ  
ಚೊ ರಾಜ್.

2 (ಯೆ ಕಾಡೆ ಆಸಾತ್) ಬುದ್  
ಅನಿ ಪಾಪಾನ್ ಸಿಕ್ಲಾಂಕ್:

3 ತಾಂಚೆ ಫೊರ್ಲೆಂ ಮನ್ಶಾಕ್  
ಬುದಿಚೆಂ ಉತ್ತಂ ಸೊಂಪ್ತಾತ್,  
ಅನಿ ಪಾಪಾನ್ಯಾಚೆಂ ಸಿಕ್ಲಾನ್, ನಿತ್  
ಅನಿ ಸೊಂಪ್ತಾಕ್ ಅನಿ ಪಾಪಾನ್ ಮನ್ಶಾ.

4 ಸಾಪ್ತಾಂಕ್ ಬುದ್, ತರ್ಲಾ  
ಪಾಪಾನ್ ಪಾಪಾನ್ ಅನಿ ನಿಪಾನ್  
ಲಾಪ್ತಾ.

ani vāiṭ zapazāun: tār,  
atāñ (amiñ takā aḍkāl  
kārizāi), hāt gālñ ji-  
niečeñ foḷ kādḥeāntlo  
ani khāun sādānts jie-  
unḥeāntlo.

23 Ani Somia Dēvān  
takā khuṣālāyeceā vāiñ-  
kuṭāntlo bāir gālo takā  
kāḍleli buiñ besāi kā-  
runk.

24 Ani Adāunk bāir  
gālo ani khuṣālāyeceā  
vāiñkuṭa mukār keru-  
bimānk ani ujeāci ani  
hāryeke kusiñ hālci tal-  
vār jipiecea rukātso  
mārog rākunk dovori.

## GĀDI

### Avasvār I.

1 Gādi Sālmāuḥeo, zo  
Dāvidātso put, Izrāye-  
lātso rāi.

2 (Ye kāide asāt) bud  
ani zāpvāi sikūnk:

3 Tanḥe vorviñ mǎn-  
ṣāk budičiñ utrañ som-  
zatāt, ani zāpvāyeceñ  
sikap, nīt ani somzikāy  
ani nāy meltā.

4 Sādeānk bud, tār-  
nāṭeānk zāpvāy ani  
gineān labtā.

evil: now, therefore, lest  
perhaps he put forth his  
hand, and take also of  
the tree of life, and eat,  
and live for ever.

23 And the Lord God  
sent him out of the para-  
dise of pleasure, to till the  
earth from which he was  
taken.

24 And he cast out  
Adam; and placed before  
the paradise of pleasure  
Cherubims, and a flaming  
sword, turning every way  
to keep the way of the  
tree of life.

## PROVERBS

### Chapter I.

1 The parables of Solo-  
mon, the son of David  
king of Israel.

2 To know wisdom, and  
instruction:

3 To understand the  
words of prudence: and  
to receive the instruction  
of doctrine, justice, and  
judgment, and equity.

4 To give subtilty to  
little ones, to the young  
man knowledge and un-  
derstanding.

5 ಬುದಿವಂತ ಅಕುಂ ಆದಿ  
ಕ್ ಬುದಿವಂತ ಜಾತೊಲೊ; ಆನಿ  
ಸೊಮ್ಮೊಂಚೆ ಡೆಲೊಲೊಂಚೆ ಸಾಮರ್ಥ  
ಭೊಗೊಲೊ.

6 ವೊಪಾರ್ ಆನಿ ತೆತೊ ಅರ್ಥ್,  
ಬುದಿವಂತಾಚೆಂ ಉತ್ರಾಂ ಆನಿ ತಾಂ  
ಚೆ ಗುಣ್ ಸೊಮ್ಮೊಲೊ.

7 ದೇವಾಚೆ ಭಿರಾಂತ್ ಬುದಿವೊ  
ಅರಂಭ್. ನೇಣರ್ ಬುದ್ ಆನಿ ಸಿ  
ಕಾಪ್ ದೆವಾರ್ಪೊ ಕರ್ತಾತ್.

8 ಅಕುಂ, ಮೊಜ್ಯಾ ಬುರ್ಜ್ಯಾ, ತು  
ಜ್ಯಾ ದಾಪಾಚ್ಯಾ ಸಿಕೊಣೊ, ಆನಿ  
ತುಜೆ ಆಪ್ಣೊ ಉಪದೇಸ್ ಸೊಡಿ  
ನಾಕಾ:

9 ಮೊಲೊಂಕ್ ಸೊಡಿತ್ಯಾ ತುಜ್ಯಾ  
ಮೊಪ್ಪಕಾಕ್, ಆನಿ ನೆಣೊನ್ ತುಜ್ಯಾ  
ಗವ್ಯಾಕ್.

10 ಮೊಜ್ಯಾ ಪುತಾ, ಪಾತ್ಯಾಣಿಂ  
ತುಕಾ ಪುಸ್ತಾಂಟ್ಯಾರ್, ತಾಂಕಾಂ ಆ  
ಕಾಣಾಕಾ.

11 ತಾಣೆಂ ಸಾಂಗ್ಲಾರ್: ಆಪ್ಣೊ  
ಸಾಂಗಾತಾ ಯೆ, ರಗತ್ ಮಾವೊ  
ಉಂಕ್ ನಾಡಿ ಕರ್ಯಾಂ, ಗುಣ್ಯಾ  
ಉಂ ನಾತ್ ಲ್ಹಾಂಕ್ ಬೆಸ್ವೆಂ ಮೊಡಸ್  
ಕರ್ಯಾಂ:

12 ತಾಕಾ ಜಡೊ ಗಿಳಿಯಾಂ,  
ಯೆಮ್ಮೊಂಡಾ ಬರಿ, ಆನಿ (ತಾಕಾ)  
ಸಗೊ (ಗಿಳಿಯಾಂ) ಎಕಾ ತವ್ಯಾಂತ್  
ಬುಡ್ಲೊ ಬರಿ.

5 Budivont aikun,  
ādhik budivont zātolo;  
ani somzoni tsūlounči  
sāmārthi bhogtolo.

6 Vopār ani titso ārth,  
budivontāčīn utrañ ani  
tānče guṭ somzatolo.

7 Dēvāči bhirānt bu-  
ditso ārāmbh. Neṇār  
bud ani sikaṇ bepārvo  
kārtāt.

8 Āik, mojea burgeā,  
tujea bāpāčeo sikoneo,  
ani tuje āvoiṇe upadēs  
soḍinakā:

9 Meḷonk sobitāi tujeā  
mostākāk, ani neṭon tu-  
jeā gāḷeāk.

10 Mojea putā, pātkiā-  
niñ tukā fuslāileār,  
tankāñ aikānakā.

11 Tapiñ sangleār:  
amṇe sangatā ye, rāgaṭ  
vāvounk nāḍi kāriāñ,  
guniāuñ-natulleāk be-  
ṭeñ mōs-kāriāñ:

12 Takā jīvo giḷiāñ,  
yemkōṇḍā bāri, ani (ta-  
kā) sāgḷo (giḷiāñ) yekā  
tāleānt buḍṇeā bāri.

5 A wise man shall  
hear and shall be wiser:  
and he that understandeth,  
shall possess governments.

6 He shall understand  
a parable, and the inter-  
pretation, the words of  
the wise, and their mys-  
terious sayings.

7 The fear of the Lord is  
the beginning of wisdom.  
Fools despise wisdom and  
instruction.

8 My son, hear the in-  
struction of thy father,  
and forsake not the law  
of thy mother:

9 That grace may be  
added to thy head, and  
a chain of gold to thy  
neck.

10 My son, if sinners  
shall entice thee, consent  
not to them.

11 If they shall say:  
Come with us, let us lie in  
wait for blood, let us hide  
snares for the innocent  
without cause:

12 Let us swallow him  
up alive like hell, and  
whole as one that goeth  
down into the pit.

13 ಅಮೃತಂ (ಪಾಣಿ) ಸಗ್ಧಿ ಮೊ  
ಲಾದಿಹ್ ಅಸ್ತ ಮಲ್ತೆರಿ, ಅಮೃತಂ  
ಗರಾಂ ಉಪಿನ್ ಭೋರ್ಲಾಉಂ.

14 ಅಮೃತ ಸಾಂಗಾತಾ ವ್ಯಾಪಾರ್  
ಕರ್, ಎಕಹ್ ಪೊತಿ ಅಮೃತಂ ಆ  
ಸುಂದಿ.

15 ಮೊಜ್ಯಾ ಪುತಾ, ತಾಂಚೆ ಸಾಂ  
ಗಾತಾ ಪರ್ ಧರಾ, ತುಜೊ ವ್ಯಾ  
ತಾಂಜ್ಯಾ ವ್ಯಾಪಾರಿಂಚೊ ವೈಸ್  
ಕಾರ್.

16 ಕಿತ್ಯಾಕ್ ಮೊಲ್ಯಾರ್, ತಾಂಚೆ  
ವ್ಯಾ ವ್ಯಾಪಾರ್ ಪಲ್ತಾತ್; ಆನಿ ರ  
ಗತ್ ವಾಪೊಲಂಕ್ ಅಉಸರ್ತಾತ್.

17 ಪುಣ್ ಬೆಸ್ತೆಂ ಸುಕ್ಪಾಂ ಮು  
ಕಾರ್ ಪಾಲಾಂ ಗಾಲ್ತಾತ್.

18 ತೆ ಆಪ್ಲ್ಯಾ ಜೀವಾಂಕೆ ಧಾದಿ ಕ  
ರ್ತಾತ್, ಆನಿ ಆಪ್ಲ್ಯಾಂ ಆಪ್ಲ್ಯಾಂಕ್  
ಮೋಸ್ ಕರ್ತಾತ್.

19 ಅಸೆಂಚ್ ಸಮೆಸ್ತಾಂ ಸುರಾ  
ತಾಂಚೊ ವಾಣೊ, ಭೋಗ್ಲೆಲ್ಯಾಂಚೆ  
ಆತ್ಮೆ ಬುಸ್ತಾತಾತ್.

20 ಬುದ್ ವ್ಯಾಪ್ ಮೋದ್ ಮೂ  
ರ್ಗ ಉಪುತಾ; ಬಿದಿಂತೆ ಆಪ್ಲೆ ತಾ  
ಲೊ ಲ್ಯಾಕಾಸೊ ಕರ್ತಾ.

21 ತಿ ಪೊರ್ಜಾಂಚ್ಯಾ ಸಭಾಂ ಮೊ  
ದೆಂ ಆಪ್ಲ್ಯಾಕ್ ಮರ್ಗಟ್ ಕರ್ತಾ, ಪ  
ಲ್ಲಾಂಚ್ಯಾ ದಾಗ್ಲಾಂ ಕಡೆ ಆಸ್ಲಿಂ  
ಉತ್ರಾಂ ಉಪುರ್ತಾ ಸಾಂಗುನ್:

13 Amkāñ (tači) sāgli  
molādik āst mēlteli,  
amčiñgārañluṭin bhor-  
teleāuñ.

14 Amče sangatā veā-  
pār kār, yekāts poti  
amkāñ asundi.

15 Mojea putā, tanče  
sangatā tsāl nakā, tuzo  
pāi tančeā pāivāṭentlo  
pois kād.

16 Kiteākmoleār, tāt-  
če pāi vāiṭāk tsāltāt;  
ani rāgat vāvounk au-  
sārtāt.

17 Puṇ beṣṭeñ sukpe-  
āñ mukār zaḷaṇ galtāt.

18 Te aplea jivāki  
nādi kārtāt, ani apleañ  
ātmeānk mōs kārtāt.

19 Asents sāmestañ  
surātiāñṭeo vāṭo bhog-  
toleāñṭe ātme bāsmi-  
tāt.

20 Bud bāir bōb mārñ  
ulāitā; bīdiñt aplo tā-  
ḷo aikāso kārtā.

21 Ti porjāñṭea sa-  
bhāñ moden āpnāk pār-  
gāṭ kārtā, paṭṭāñṭea  
bāglañ kāḍeapliñutrañ  
utsārtā sangun:

13 We shall find all  
precious substance, we  
shall fill our houses with  
spoils.

14 Cast in thy lot with  
us: let us all have one  
purse.

15 My son, walk not  
thou with them, restrain  
thy foot from their paths.

16 For their feet run to  
evil, and make haste to  
shed blood.

17 But a net is spread  
in vain before the eyes of  
them that have wings.

18 And they them-  
selves lie in wait for their  
own blood, and practise  
deceits against their own  
souls.

19 So the ways of every  
covetous man destroy the  
souls of the possessors.

20 Wisdom preacheth  
abroad, she uttereth her  
voice in the streets.

21 At the head of multi-  
tudes she crieth out, in  
the entrance of the gates  
of the city she uttereth  
her words, saying:

22 ಕೆದೊಳ್ ಪರಿಯಂತೆ, ಬು  
ಗ್ಗುಣ್, ನೆಣಾರ್ಪಣಾಚೊ ಮೊರ್  
ಕರ್ತಾತ್, ಅನಿ ನೆಣಾರ್ ಬುಗ್ಗುಣಾಕ್  
ಪೊಡ್ತಾತ್, ತ್ಯಾ ವಸ್ತು ಆಕಾ ಕರ್ತಲೆ,  
ಅನಿ ಬುಗ್ಗುಣಾಕ್ ಲೆ ಜಾಣ್ವಾ ಕಾಂ  
ಖಾಲ್ತಲೆ?

23 ಆಲಂ ತುಮ್ಕಾಂ ಬೆಪ್ಪಾ  
ತನಾಂ, ಮೊರೆ ಜಾಯಾ: ಪೊರೆ  
ಯಾ, ಆಲಂ ಮೊಜೆ ಮೊನಿಂತ್ ಚಂ  
ತಾಂ ತೆಂ ತುಮ್ಕಾಂ ಉಗ್ತೆಂ ಕರ್ತ  
ಲಿಂ, ಅನಿ ಮೊಜೆಂ ಉತ್ಪಾಂ ತುಮ್ಕಾಂ  
ವಾಕ್ಯತಲಿಂ.

24 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್, ಆವೆಂ  
(ತುಮ್ಕಾಂ) ಆಪೊಲ್ಯಾತ್ ಅನಿ ತುಮಿಂ  
ಇಸ್ಕಾರ್ ಕೆಲಾಂ, ಆವೆಂ ಮೊಜೊ  
ಪಾತ್ ಎಸ್ಕಾರ್ ಅನಿ ಕೊಣೆಂ ಪೊ  
ರೆಲಾಂಕ್ ನಾಂ.

25 (ಆವೆಂ ತುಮ್ಕಾಂ ದಿಲ್ಲೆ) ಸಗ್ಳೆ  
ಬುದಿಚೊ ತುಮಿಂ ಬೆಪಾಪೊ ಕೆಲಾ  
ಅನಿ ಮೊಪ್ಪಾ ಬೆಪ್ಪಾ ಉಣ್ಯಾಕ್ ಆಪ್ಣಾ  
ಕರುಂಕ್ ನಾಂ.

26 ಆಲಂ ತುಮ್ಕಾಂ ಬುದ್ಧಿಪಾ  
ವೆವಾರ್ ಪಾಸ್ತಲಿಂ, ಅನಿ ತುಮ್ಕಾಂ  
ಬೆಪ್ಪಾ ಕರ್ತಲಿಂ ತುಮಿಂ ಭಿಯೆತಾ  
ತ್ ತೆಂ ತುಮ್ಕಾರ್ ಪೊಡ್ತಾ ವೆವಾರ್.

27 ಆಲಂಚೆ ಆಕಾಂತ್ ಕಷ್ಟ  
ತಾಣಾಂ ಅನಿ ಪಾತ್ ವಾದಾಂ ಬರಿ  
ರಾಗಿಂ ಪಾಲುತನಾಂ, ತುಮ್ಕಾರ್ ಮಗ್ಗೊ  
ಅನಿ ಎಗ್ಗೆ ಯೆತಾನಾಂ,

22 Kedól päriant, bur-  
geānu, neñārpoñātso  
mög kártāt, ani neñār  
luksānāk pođtāt, teo  
vāstu aśa kārtele, ani  
bud-nāṭulle zāpvāi kaṇ-  
ṭāṭtele?

23 Āuñ tumkāñ beš-  
ṭaitanañ, bore zayā:  
poḷeyā, āuñ moje mo-  
tint čintāñ teñ tumkāñ  
ugteñ kárteliñ ani mo-  
jiñ utrañ tumkāñ dā-  
keiteliñ.

24 Kiteāk moḷeār, ā-  
veñ (tumkāñ) apoileāt  
ani tumiñ inkār kelāñ,  
āveñ mozo hāt vistārlā  
ani koṇeñ poḷeunknāñ.

25 (Āveñ tumkāñ dil-  
le) sāgle buditso tumiñ  
bepārvo kelā ani mo-  
jea bešṭauneāk lakša  
kārunknāñ.

26 Āuñ tumčea bos-  
mačēā veḷār hasteliñ,  
ani tumči češtai kārte-  
liñ tumiñ bhiyetāt teñ  
tumčer pođčea veḷār.

27 Aučit ākānt kās-  
ṭaitanañ ani nāš vādāḷā  
bāri lagiñ pāutanañ,  
tumčer dāgd ani vign  
yetanañ:

22 O children, how long  
will you love childishness,  
and fools covet those  
things which are hurtful  
to themselves, and the  
unwise hate knowledge?

23 Turn ye at my re-  
proof: behold I will utter  
my spirit to you, and will  
shew you my words.

24 Because I called,  
and you refused: I stret-  
ched out my hand, and  
there was none that re-  
garded.

25 You have despised  
all my counsel, and have  
neglected my reprehens-  
ions.

26 I also will laugh in  
your destruction, and will  
mock when that shall  
come to you which you  
feared.

27 When sudden cala-  
mity shall fall on you,  
and destruction, as a  
tempest, shall be at hand,  
when tribulation and  
distress shall come upon  
you:

28. ತೊವೊಳ ತೆ ಮೂಕಾ ಆಪ್ತೊ  
ತೆಲೆ ಅನಿ ಅಲಂ ಅಕ್ಕುಂಚೊಣಾಂ:  
ಫಾಂತಾರ್ ಉಪ್ತೆಲೆ ಅನಿ ಅಲಂ  
ತಾಂಕಾಂ ಮೊಳ್ತೊಣಾಂ:

29 ಸಿಕಾಪ್ ಕಾಂಟಾಳ್ಲೊ ಪಾ  
ಸುನ್ ಅನಿ ದೆವಾಚಿ ಭಿರಾಂತ್ ಕಾಣೆ  
ಸಾತ್ ರಾಸ್ತಾ ಪಾಸ್ತೊತ್,

30 ಅನಿ ಮೊಜಿ ಬುದ್ಧಿ ಇಪ್ತಾ  
ರೆ ಕೆಲ್ಯಾ ಪಾಸ್ತೊತ್ ಅನಿ ಸಮೆ  
ಸ್ತಾಂ ಆದೊ ವಿರಾಸ್ತಾ ಬುದಿಂಚೆ ವಿ  
ಶ್ವಾಂತ್ ವ್ಯಾಪ್ ಉಪ್ತೊ ಪಾ  
ಸ್ತೊತ್.

31 ದೆಕುನ್, ತೆ ಆಪ್ಣಾಂ ವಾ  
ಟೆಚಿಂ ಭಿರಾಂ ಮಾತೆಲೆ ಅನಿ ಆಪ್ಣೆ  
ಸಿಕ್ಮತಿನಿಂ ದಾಡೊನ್ ಮಾತೆಲೆ.

32 ಬುರ್ಗಾಂಚೊ ಚುಕಿ ತಾಂ  
ಕಾಂ ಜವ್ತಿಂ ಮೂರ್ತೊಲೊ ಅನಿ ಸೆ  
ಸಾರಾಂಚೊ ಮೊರ್ಪೊನ್ ತಾಂಕಾಂ  
ಸಾತ್ ಕರ್ತಲೆಂ.

33 ಪುಣ್ ಮೊ ಕೊಣ್ ಮೂಕಾ  
ಅಳಾತ್ ಪಾಲ್ಯಾರ್, ಭೆಂ ನಾಸ್ತಾ ಸಾಂ  
ಸೊಕಾಸ್ಯಾ ಕಾಣ್ಯೆಕೊಲೊ ಅನಿ ಸಂ  
ಪುಣ್ಯಾ ಭೊಗ್ತೊಲೊ ವ್ಯಾಪ್ತಾಂಚೆಂ  
ಭೆಂ ನಾಸ್ತಾ ಸಾಂ.

## ಅವಸ್ವರ್ II.

1 ಮೊಜಾ ಬುರ್ಗಾ, (ಮೂ  
ತಿತ್ಲೆಂ ಮೊರ್ಪೊನ್ ಮೊರ್ತಲೆಂ) ತುಂ

28 Tovel te makā a-  
poitele ani āuñ aik-  
untsonāñ: phanteār ut-  
ṭele ani āuñ tankāñ  
meļtsonāñ:

29 Sikap kãṭṭãllelea  
pasun ani Dēvāci bhi-  
rānt kaṇaṇṭullea pas-  
vot,

30 Ani moji bud in-  
kār kellea pasvot ani  
sāmestañ āveñ dillea  
budinče viṣiānt vāiṭ u-  
lāilleā pasvot.

31 Dekun, te apleā  
vāṭečiñ foļañ khātele,  
ani aple hikmatiniñ  
dados zātele.

32 Burgeāñdeo tsuki  
tankāñ jivsiñ mārtelo,  
ani neṇārāñceñ bore-  
poṇ tankāñ naś kārte-  
leñ.

33 Puṇ zo kōṇ makā  
aikat zaleār, bheñ nas-  
tanāñ soukāsāi kãṇeito-  
lo ani sompurnāi bhog-  
tolo, vāiṭāñceñ bheñ  
nāstanañ.

## Avasvār II.

1 Mojea burgeā (tukā  
titleñ borepoṇ meļte-

28 Then shall they call  
upon me, and I will not  
hear: they shall rise in  
the morning and shall  
not find me:

29 Because they have  
hated instruction, and  
received not the fear of  
the Lord,

30 Nor consented to my  
counsel, but despised all  
my reproof.

31 Therefore they shall  
eat the fruit of their own  
way, and shall be filled  
with their own devices.

32 The turning away  
of little ones shall kill  
them, and the prosperity  
of fools shall destroy  
them.

33 But he that shall  
hear me, shall rest with-  
out terror, and shall en-  
joy abundance, without  
fear of evils.

## Chapter II.

1 My son, if thou wilt  
receive my words, and

ಮೊಳಂ ಉತ್ತಮ ಕಾಣೆತಿ ಜಾಲ್ಯಾರ್,  
ಅನಿ ಮೊಜೆ ಉಪದೇಸು ತುಜೆ ಕಜೆ  
ಸಾಂವಾಳ್ ಮೊಳೊತಿ ಜಾಲ್ಯಾರ್,

2 (ಆಸೆಂ) ತುಜೆ ಕಾಣ್ ಬುದ್  
ಅಲ್ಪಕಾಲೆ: ತುಜೆಂ ಕಾಳಿಜ್ ಫೊಂದ್  
ಬುದ್ ಸಿಕ್ವಾಂಕ್.

3 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ತುಜೆಂ  
ಬುದ್ ಮಾಗ್ಲ್ಯಾರ್ ಅನಿ ತುಜೆಂ ಕಾ  
ಳಿಜ್ ಜಾಣ್ವಾಯ್ ಫೊಂದ್ಲಲ್ಯಾರ್:

4 ತುಜೆಂ ಪಿಶಾ ಮುಡ್ವಾ ಬರಿ ಸೊ  
ದ್ವಾಲ್, ಅನಿ ಮಾಗಾರಾ ಬರಿ ಪಿಶಾ  
ಕೊಂಡ್ಲ್ಯಾರ್,

5 ತೊಫೊಳ್ ದೇವಾಚಿ ಫಿರಾಂತ್  
ಸೊಮ್ಜೊ ತೊಲ್ಲ್ಯೊ, ಅನಿ ದೇವಾಚಿ ಜಾ  
ಣ್ವಾ ತುಕಾ ಮೆಲ್ತೊ.

6 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ದೆಲು ಬು  
ದ್ ದಿತಾ, ಅನಿ ತಾಚ್ಯಾ ತೊಂಡಾಂತ್ಲಿ  
ಬುದ್ ಅನಿ ಜಾಣ್ವಾ (ಯೆತಾ).

7 ಸಮು ಚಲ್ತಲ್ಯಾಂಚಿ ಮೊಲ್ಯಾಕಿ  
ರಾಕ್ಪಿಲ್ಯೊ, ಅನಿ ಸಾದೆಫೊಣಾಕ್  
ಚಲ್ತಲ್ಯಾಂಕ್ ಸಾಂವಾಕ್ಪಿಲ್ಯೊ,

8 ನಿರೀಚ್ಯೊ ವಾಡೊ ಅನಿ ವಾಣಿ  
ವಂತಾಂಚೊ ಮಾರೊಗ್ ರಾಕುನ್.

9 ತೊಫೊಳ್ ನಿತ್ ಅನಿ ಸೊಮ್ಜಿ  
ಕ್ಯಾ ಅನಿ ಫ್ಯಾ ಅನಿ ಸರ್ವ್ ಮೊಂ  
ವಾಣ್ ಸೊಮ್ಜೊ ತೊಲ್ಲ್ಯೊ.

leñ) tūñ mojiñ utrañ  
kaneši zaleār, ani moje  
upādēs tuje kāḍe sām-  
bāln dovorši zaleār,

2 (Āseñ) tuje kān bud  
aikatele: tujeñ kāliz  
vondai bud sikkēāḱ.

3 Kiteāk moļeār tu-  
veñ bud māgleār ani  
tujeñ kāliz zāṇvāyek  
vondaileār:

4 Tuveñ tikā duḍuā  
bāri sodleār, ani bāngā-  
rā bāri tikā konḍleār,

5 Tovoļ Dēvāci bhi-  
rānt somzotoloi, ani  
Dēvāci zāṇvāi tukā meļ-  
teli.

6 Kiteāk moļeār Dēu  
bud ditā, ani tačēā  
tonḍāntli bud ani zāṇ-  
vāi (yeta).

7 Sāma tsālteleāñci  
bolāiki rāktolo, ani  
sādepoṇān tsālteleānk  
sambāltolo,

8 Nitičeo vāto ani bā-  
gevantāntso mārog rā-  
kun.

9 Tovoļ nīt ani som-  
zikāi ani nāi ani sār-  
vū bori vāt somzotoloi.

wilt hide my command-  
ments with thee,

2 That thy ear may  
hearken to wisdom: in-  
cline thy heart to know  
prudence.

3 For if thou shalt call  
for wisdom, and incline  
thy heart to prudence:

4 If thou shalt seek her  
as money, and shall dig  
for her as for a treasure:

5 Then shalt thou un-  
derstand the fear of the  
Lord and shalt find the  
knowledge of God:

6 Because the Lord  
giveth wisdom: and out  
of His mouth cometh pru-  
dence and knowledge.

7 He will keep the  
salvation of the righteous,  
and protect them that  
walk in simplicity,

8 Keeping the paths of  
justice, and guarding the  
ways of saints.

9 Then shalt thou un-  
derstand justice, and  
judgment and equity, and  
every good path.

10 ಬುಧ್ ತುಜ್ಯಾ ಮೊಣಾಂತ್ ರಿಗ್ಲಾರ್, ಅನಿ ಪಾಣ್ವಾ ತುಜ್ಯಾ ಆತ್ಮಾಕ್ ಮೊನ್ವೊಲ್ಯಾರ್:

11 ಬುಧ್ ಅನಿ ಪಾಣ್ವಾ ತುಕಾ ರಾಕ್ತೊ,

12 ವ್ಯಾಟ್ ವಾಟೆಂತ್ಲೊ ಅನಿ ವ್ಯಾಟ್ ಉಲೊಂಚ್ಯಾ ಮನ್ಶಾಂತ್ಲೊ ತುಕಾ ಸೊದೊಂಕ್:

13 ತೆ (ವ್ಯಾಟ್ ಮನಿಸ್) ನಿಟ್ ಮಾರೊಗ್ ಚುಕ್ತಾತ್ ಅನಿ ಕಾಳೊ ಕಾಜ್ಯಾ ಮಾರ್ಗಾಂತ್ ಚಲ್ತಾತ್:

14 ತೆ, ವ್ಯಾಟ್ ಆಮಾರ್ನ್, ಸಂ ತೊನ್ ಘೊಗ್ತಾತ್, ಅನಿ ಫೊ ವ್ಯಾಟ್ ವಸ್ತುಂ ಫ್ಯಂ ಉಲಾಸ್ ಘೊಗ್ತಾತ್.

15 ತಾಂಚ್ಯಾ ವಾಟೊ ಬೊಟೊ, ತಾಂಚೆ ಘಾತ್ಲೆಂ ಲಜಿಸ್.

16 (ಬುದಿನ್) ಮಸ್ತೆ ಅನಿ ಸ್ಯಂ ಪಾಲ್ಲೆ ಆಸ್ತಿಯೆಕ್, ಚುಕ್ಲೊನ್ ಘೆತೊ ಲೊ, ತೆ (ಆಸ್ತಿ) ಆಪ್ಲ್ಯಾಂ ಉತ್ಪಾದಿಂ ಫುಸ್ತಾತಾ;

17 ಅನಿ ಪಾಳ್ಲೆ ಸಿರಾಯೆಂತ್ ತೆಕಾ ಮೆಳ್ವಾ ದಾವ್ಣ್ಯಾಕ್ ಸೊದ್ತಾ;

18 ಅನಿ ದೇವಾಚಿ ಸೊಮೊರ್ಥ ವಿಸರ್ತಾ; ತೆಂ (ವ್ಯಾಟ್ ಆಸ್ತಿಯೆ ತೆಂ) ಗರ್ ಮೊರ್ತಾಕ್ ಪಾಂಗೊತಾ:

10 Bud tujea monānt riglēār, ani zāpvāi tujeā ātmeāk mānuoleār:

11 Bud ani zāpvāi tukā rākteli,

12 Vāiṭ vāṭentlo ani vāiṭ ulounčēā mānšāntlo tukā soḍounk:

13 Te (vāiṭ mānis) nīṭ mārōg tsuktāt ani kālōkūčēā mārgār tsāl-tāt:

14 Te, vāiṭ ādārṇ, san-toṣ bhogtāt, ani bhōu vāiṭ vāstun thāiṇ ulās bhogtāt.

15 Tānčeo vāṭo khoṭeo, tānčēñ nāḍṭēñ lājīṣṭ.

16 (Budin) dusre ani nāiñzāllo āstriek, tsukon ghetoloi, ti (āstri) apleāñ utrāniñ fuslaitā;

17 Ani dākṭe pirāyer tika melleā dādleāk soḍtā;

18 Ani Dēvācisomorth visārtā; tičēñ (vāiṭ ās-triečēñ) gār morṇāk bā-

10 If wisdom shall enter into thy heart, and knowledge please thy soul:

11 Counsel shalt keep thee, and prudence shall preserve thee,

12 That thou mayest be delivered from the evil way, and from the man that speaketh perverse things:

13 Who leave the right way, and walk by dark ways:

14 Who are glad when they have done evil, and rejoice in most wicked things:

15 Whose ways are perverse, and their steps infamous.

16 Thatthou mayest be delivered from the strange woman, and from the stranger, who softeneth her words;

17 And forsaketh the guide of her youth;

18 And hath forgotten the covenant of her God; for her house inclineth

ಅನಿ ತಿಚಿಂ ಮೊಜಾಂ ಯಮೊಂಚಾ  
ಗೂಸಿಲ್ಯಾನ್ ವೊರ್ತಾತ್.

19 ತಿಚೆ ಕಡೆ ವತಲೆ ಪಾಟಿ ಯೆ  
ಲುಂಚೆಪಾಂತ್ ಅನಿ ಜಿವಿಯೆಚ್ಯಾಂ ವಾ  
ಪಾಸಿಂ ರಿಗ್ತೆ ಪಾಂತ್.

20 ತರ್, ಮೊರೆ ಪಾಟೆರ್ ಚರ್  
ಅನಿ ನಿಶಿಕವಂತಾಂಚೊ ಮಜೊಗ್  
ಮೊದಿಪಾಕಾ.

21 ಕಿತ್ಯಾಕ್ ಮೊಲ್ಯಾರ್, ಜೊ  
ಕೊಣ್ ನಿಶಿಕವಂತ್ ಪಾಲುನ್ ವೊ  
ರ್ತಾಲುತಾ, ತೊ ಸೌಂಸಾರಾಂತ್ ಸು  
ಖ್ ಫೊಗ್ತೊಲೊ, ಅನಿ ಸಾಕೆ ಫ್ಯಂ  
ತಕ್ಲೆಲೆ.

22 ಪುಣ್ ಮೊಜೆ ಸೌಂಸಾರಾಂತ್  
ಪಾಪ್ಯಾಂಚ್ ಪಾಟೆಲೆ, ಅನಿ ಮೊಕೊಣ್  
ಮೊಜೆಪೊಣಾಂತ್ ರಾಲುತಾ, ಸೌಂಸಾ  
ರಾಂತ್ ಉರ್ಜೊಪಾಂ.

### ಅವಸ್ವರ್ III.

1 ಮೊಜ್ಯಾ ಬುಗ್ಯಾರ್, ಮೊಜೆ ಉ  
ಪದ್ವೆಸ್ ಅನಿ ಮೊಜಿಂ ಫೊಮೊಪಾಂ  
ತುಜೆಂ ಕಾಳಿಜ್ ಸಾಂವಾಳುಂದಿ.

2 ಕಿತ್ಯಾಕ್ ಮೊಲ್ಯಾರ್, ಆಚೆ ಪೊ  
ದಿಂ ಸಮಾರ್ ಮಿಲ್ಯಾ ಅನಿ ಜಿವಿಯೆ  
ಚಿಂ ವಸಾಂ, ಅನಿ ಸೌಕಾಸ್ಯಾ ತು  
ಕಾ ಮೆಲ್ತೊಲಿ.

3 ಕಾಕುಲ್ತ್ ಅನಿ ಸತ್ ಕೆದಿಂಚ್  
ಮೊದಿಪಾಕಾ; ತಾಂಕಾಂ ಗಳ್ಯಾಂತ್  
ಗಾರ್ ಅನಿ ತುಜ್ಯಾ ಕಾಳ್ಯಾಂತ್  
ಮೊಲ್ಯಾ.

gotā, āni tičīñ meṭāñ  
yemkōṇḍā isileān vor-  
tāt.

19 Tiče kāḍe yetele,  
pāṭi yeunčēnānt ani ji-  
piečēñ vātāniñ rigčē-  
nānt.

20 Tār, bore vāṭer  
tsāl ani nītvāntāntso  
mārog soḍinakā.

21 Kiteāk mojeār zo-  
kōṇ nītvānt zāun vor-  
tautā, to souñsārānt  
sukh bhogtolo, ani sāde  
thaiñ tāktele.

22 Puṇ khoṭe souñ-  
sārāntle nāpāntz zā-  
tele, ani zokōṇ khoṭepo-  
ṇānt rāutā, souñsārānt  
urtsonāñ.

### Avasvār III.

1 Mojea burgeā, moje  
upādēs ani mojiñ for-  
mānañ tujeñ kāliz sām-  
bālundi.

2 Kiteāk mojeār, āche  
vorviñ sābār pirāi ani  
jipiečiñ vārsañ, ani sou-  
kāsaī tukā meṭteli.

3 Kākult ani sāt ke-  
dints sōḍinakā; tankāñ  
gāleānt gāl ani tujeā  
kaḷzānt borāi:

unto death, and her paths  
to hell.

19 None that go in unto  
her, shall return again,  
neither shall they take  
hold of the paths of life.

20 That thou mayest  
walk in a good way: and  
mayest keep the paths of  
the just.

21 For they that are  
upright, shall dwell in the  
earth: and the simple  
shall continue in it.

22 But the wicked shall  
be destroyed from the  
earth: and they that do  
unjustly shall be taken  
away from it.

### Chapter III.

1 My son, forget not my  
law, and let thy heart  
keep my commandments.

2 For they shall add to  
thee length of days, and  
years of life and peace.

3 Let not mercy and  
truth leave thee, put them  
about thy neck, and write  
them in the tables of thy  
heart:



4 ಅನಿ ದೇವಾ ಅನಿ ಮನ್ತಾಂ  
ಮುಕಾರ್, ತುಕಾ ಕುರ್ಪಾ ಅನಿ  
ಸೊಮ್ಪಿಕ್ಕಾ ಮೆಲ್ತೆಲಿ.

5 ಸಗ್ಲೆಕ್ ಕಾಲ್ಜಾನ್ ದೇವಾಚೆ  
ರ ಪಾಕಿಯೆ: ಅನಿ ತುಜೆ ಬುದಿವಂತ್  
ಪಾಕಿಯೆನಾಕಾ.

6 ಸಮೆಸ್ತಾಂ ವಸ್ತುಂ ಫುಂ ತಾ  
ಕಾ (ದೇವಾಚೆ) ಚಿಂತ್, ಅನಿ ತೊ ತುಜೆ  
ಚಡೆ ಡೆಲ್ವುತೊಲೊ.

7 ತುಜೆ ಮೊಹಿಂತ್ ಬುದಿವಂತ್  
ಪಾಲುನ್ ಅಸ್ತಾ ಮೊಗ್ ಚಿಂಕುನ್  
ರಾವಣಾಕಾ: ದೇವಾಕ್ ಫಿಯೆ, ಅನಿ  
ಮಾನ್ ತುಳ್ವು;

8 ಕಿತ್ಯಾಕ್ ಮೊಳ್ವಾರ್, ತುಜೆ ಕು  
ದಿಕ್ ಮೊಲ್ವಾಕಿ ಅಸ್ತೆಲಿ, ಅನಿ ತು  
ಜ್ಯಾಂ ಪಾಡಾಂ ದಿವರ್ ವೀಕ್ ಮೊಲ್ವಾ  
ಕಿತ್ಲೊ ದೊಸ್ ರಿಗ್ತೊಲೊ.

9 ದೇವಾಕ್ ಮಾನ್ ದೀ ತುಜೆ  
ಅಸ್ತಿನ್, ಅನಿ ತಾಕಾ (ದೀ) ಸಮೆಸ್ತಾಂ  
ಫೊಲಿಂ ಫುಲಾಂ:

10 ಅನಿ ತುಜೆ ತುನಿಂ ಮೊರ್ಗ್  
ಪಾಕೆಲಿಂ, ಅನಿ ತುಜೆ ಗಾಣೆ ಸೊಲ್ವಾ  
ನ್ ಸಂಫೂರ್ಗ್ ಪಾಕೆಲಿ.

11 ದೇವಾಕ್ ಪಾಡ್ಲೆಲಿ ಕಿತ್ಲಾ  
ಕನ್ಯಾಕ್ ಕರ್ಪಾಕಾ, ಅನಿ ತೊ ತುಕಾ  
ಸಮ ಕರ್ಪಾಕ್ ಬೆವಾಂ ತಾಕಾ ಸೊ  
ದಿವಾಕಾ:

12 ಕಿತ್ಯಾಕ್ ಮೊಳ್ವಾರ್, ದೇವ  
ಕೊಣಾಚೊ ಮೊಗ್ ಕರ್ಪಾ, ತಾಕಾ

4 Ani Dēvā ani mǎn-  
šāñ mukār tukā kurpā  
ani somzikāi meḷteli.

5 Sāgleā kalzūn Dē-  
vāčēr pātie: ani tuje  
budičēr pātienakā.

6 Sāmestañ vāstuñ  
thāñ takā (Dēvāk) čint,  
ani to tuji jini tsalāi-  
tolo.

7 Tuje motint budi-  
vānt zāun asai mōṇ  
čintun rāvanakā: Dē-  
vāk bhiye, ani vāiṭ tsu-  
kāi;

8 Kiteāk moleār, tuje  
kuḍik bolāiki āsteli, ani  
tujeaṇ hāḍāñ bitār yēk  
bolāikitso rós rigtolo.

9 Dēvāk mǎn dī tuje  
āstin, ani takā (dī) sā-  
mestañ poiñ folāñ:

10 Ani tujin tupiñ  
born zateliñ, ani tuje  
gāṇe soreān sāmṇpurn  
zātele.

11 Dēvān dāḍleli šik-  
ša inkār kārnakā, ani  
to tukā sāma kārčēā  
veḷār takā sōḍinakā:

12 Kiteāk moleār, Dēu  
koṇātso mōg kārtā, ta-

4 And thou shalt find  
grace and good under-  
standing before God and  
men.

5 Have confidence in  
the Lord with all thy  
heart, and lean not upon  
thy own prudence.

6 In all thy ways think  
on Him, and He will direct  
thy steps.

7 Be not wise in thy  
own conceit: fear God,  
and depart from evil:

8 For it shall be health  
to thy navel, and moisten-  
ing to thy bones.

9 Honour the Lord with  
thy substance, and give  
Him of the first of all thy  
fruits:

10 And thy barns shall  
be filled with abundance,  
and thy presses shall run  
over with wine.

11 My son, reject not  
the correction of the Lord:  
and do not faint when  
thou art chastised by  
Him:

12 For whom the Lord  
loveth, He chastiseth: and

ತೊ ಕಿಶ್ತಾ ದಿತಾ: ಅನಿ ವಾಪಾ ಬರಿ  
ಅಪ್ಪಾ ಬುಗ್ಗಾ ಹ್ಯಂ ಸಂತೋಸ  
ವಾಲುತಾ.

13 ಭಾಗೆಪೊಂತ ತೊ ಮನಿಸ್,  
ಪಾಕಾ ಪಾಪಾ ಮೆಲ್ತಾ ಅನಿ ಬುದಿ  
ನ್ ಬೊಲಾತಾ:

14 ತಿ ಭೋಗಿ ರುಪಿಯಾನಿಂ ವಾ  
ಪಾರ್ ಕಚ್ಚಾ ಪ್ರಸ್ ಬೊರಿ, ಅನಿ  
ತಿಚೆ ಭೋಗ್ ಭಾನಿವಳ್ ಅನಿ ಭೋಗ್ಯಾ  
ವಾಂಗಾರಾ ಪ್ರಸ್ (ಬೊರೆಂ).

15 ಸಮೆಸ್ತಾಂ ಅಸ್ತಾಂ ಪ್ರಸ್  
ಬೊಲಾಡೀಕ್ ಅನಿ ಸರ್ವೆ ಮುಕ್ತೆಚ್ಯಾ  
ವಸ್ತು ತಿಳಾ ಸರ್ ಕರುಂಕ್ ನೋವೊ.

16 ತಿಚ್ಯಾ ಉಪ್ಪಾ ಹಾತಾಂತ್  
ದಾಂವ್ ಬಣಿ, ಅನಿ ತಿಚ್ಯಾ ವಾವ್ರಾ  
ವಾತಾಂತ್ ಗ್ರೆಸ್ತೆಚ್ಯಾ ಅನಿ ಆನಂದ್.

17 ತಿಚೆ ಮಾರಗ್ ಸುಂಧರ್ ಆ  
ನಿ ಸಕಡ್ ತಿಚ್ಯಾ ವಾಟೊ ಸೌಸಾಸಾ  
ಯೆಚ್ಯಾ.

18 ಬೊ ಕೊಡ್ ತಿಳಾ ಭೋಗಿಕ್  
ಪಾಪ್ಯಾರ್, (ಬುದ್) ಪಾಕಾ ಬೆಡೆಯೆ  
ಚ್ಯಾ ರುಪಾ ಬರಿ ಪಾಕಾ, ಅನಿ ಬೊ  
ಕೊಡ್ ತಿಚೆ ಸಾಂಗಾತಾ ರಾವಾತ್  
ಪಾಪ್ಯಾರ್, ಭಾಗೆದಂತ.

19 ದೇವಾನ್ ಪಾಪ್ಯಾಯೆನ್  
ಸೌಂಸಾರ್ ಗಡ್ಡೊ, ಬುದಿನ್ ಬೊಲಾ  
ವ್ ಗಡ್ ಕಲೆಂ.

20 ತಾಚೆ ಪಾಪ್ಯಾಯೆನ್, ಗುಂ  
ಪಾಯೊ ಪಾಲೊ ಅನಿ ಕುಪಾಂ ಉ  
ಬೆನ್ ಬೊಲಾತಾತ್.

kā to śikṣā ditā: ani  
bāpā bāri apleā bur-  
geā thāiñ sāntos pautā.

13 Bhāgevant to mā-  
nis, zakā zāpvāi mēltā  
ani budin bōrtā:

14 Tībhogī rupiāniñ  
veāpār kārceā prās bo-  
ri, ani tičēñ fol bhou  
nitāl ani poileā bāngā-  
rā prās (boreñ).

15 Sāmestañ āstiāñ  
prās molādik āni sārvy  
khuṣečeo vāstu tikā sār  
karunk nozo.

16 Tičēā uzveū hā-  
tānt lāmb jipi, ani tičēā  
dāveā hātānt grestkāi  
ani ānānd.

17 Tičemārāg sundār  
ani sūkād tičeo vāto  
soukāsāyečeo.

18 Zo kōṇ tikā bhogit  
zaleār, (bud) takā jipi-  
ečea ruḳā bāri zatā, ani  
zo kōṇ tiče sangātā rā-  
vat zaleār, bhāgevānt.

19 Dēvān zāpvāyen  
souñsār gāḍlo, budin  
molāb gāt keleñ.

20 Tāche zāpvāyen  
guṇḍāyo zāleo ani ku-  
pañ ubēñ bōrtāt.

as a Father in the son He  
pleaseth himself.

13 Blessed is the man  
that findeth wisdom and  
is rich in prudence:

14 The purchasing  
thereof is better than the  
merchandise of silver,  
and her fruit than the  
chiefest and purest gold:

15 She is more precious  
than all riches: and all  
the things that are de-  
sired, are not to be com-  
pared with her.

16 Length of days is in  
her right hand, and in  
her left hand riches and  
glory.

17 Her ways are beauti-  
ful ways, and all her  
paths are peaceable.

18 She is a tree of life  
to them that lay hold on  
her: and he that shall  
retain her is blessed.

19 The Lord by wisdom  
hath founded the earth,  
hath established the  
heavens by prudence.

20 By His wisdom the  
depths have broken out,  
and the clouds grow  
thick with dew.

21 ಮೊಜ್ಯಾ ಬುಗ್ಜ್ಯಾ, ಯಿಂ  
(ಉತ್ತರಂ) ಎಸರ್‌ನಾಕಾ, ಉಪದೇಶ್  
ಅನಿ ಬುದ್ ಸಾಂಬಾಲ್:

22 ಅನಿ ತುಜ್ಯಾ ಆತ್ಮ್ಯಾಕ್ ಜನಿ  
ಅನಿ ತುಜ್ಯಾ ಗಲ್ಯಾಕ್ ಎಕ್ ನೆಬೊನ್  
ಮೆಲ್ತೊ.

23 ತೊಪೊನ್ ಪುರಾನ್ ಹೆಲ್ತ್ರಿ  
ಲೊ, ಅನಿ ತುಜ್ಯಾ ಪಾಯ್‌ಕ್ ಛಾ  
ತೊರ್ ಲಾಗ್ತೊ ನಾಂ.

24 ನಿಶ್ತೆನಾಂ ಫಿಯೊನೊಸ್ತಾ,  
ಸೌಕಾಸ್ತಾ ಫೊಸ್ಟಿಲೊ ಅನಿ ತುಜ  
ನಿಬ್ ಜೊರಿ ಪಾತೊ.

25 ಅಲಬೆತ್ ಧ್ಯಾಕ್ ಅನಿ ತು  
ಜೆರ್ ಪೊಡ್ತಾಂ ಮೊಬ್ಬಾಂಚೆ ಪೊದ್ಪಿ  
ಯೆಕ್ ಫಿಯೊನಾಕಾ.

26 ಕಿತ್ಯಾಕ್ ಮೊಲ್ಯಾರ್, ದೇಲು  
ತುಜೆ ಕಡೆ ಆಸ್ಟಿಲೊ ಅನಿ ತುಜೆ  
ಪ್ಯಾ ಸಾಂಬಾಲ್ತೊಲೊ, ನಾಡಿಂತ್ ಪೊ  
ದಾಸಾಂ ಪಾಲುಂಕ್.

27 ಉಪ್ಯಾರ್ ಕರುಂಕ್ ಮುಖಿ  
ಪೊರ್ತಲ್ಯಾಕ್ ಆಪ್ಲ್ಯಾ ನಾಕಾ: ತಾಂಕ್  
ಅಪ್ಪ್ಯಾರ್, ತುಂಚಿ ಉಪ್ಯಾರ್ ಕರ್.

28 ತುಜ್ಯಾ ಇಪ್ಪಾ ಕಡೆ ಸಾಂಗಿ  
ನಾಕಾ: ಪೊಚ್ ಅನಿ ಪೊರ್ತುನ್ ಯೆ:  
ಫಾಲ್ಯಾ ದಿವೊಲೊಂ ಮೊಣ್: ಒರ್ತರ್  
ತ್ಯಾಕ್ ಫಾರಾ ದಿಲುಂಕ್ ತಾಂಕ್.

29 ತುಜ್ಯಾ ಇಪ್ಪಾಚೆರ್ ನಾಡಿ  
ಕರ್‌ನಾಕಾ, ಕಿತ್ಯಾಗ್ ಮೊಲ್ಯಾರ್  
ತೊ ತುಜೆರ್ ಪಾಡಿಯೆತಾ.

21 Mojea burgeā, yiñ  
(utrañ) visārnakā, upa-  
dēs ani bud sām̃bāl:

22 Ani tujea ātmeāk  
jiñi ani tujeā gāl̃eāk  
yēk neṭon meṭeli.

23 Tovoḷdhāirāntsāl-  
toloī, ani tujea pāyāk  
fātor lagtsonāñ.

24 Nidtanāñ bhiyetso-  
nāi, soukāsāi bhogtoloī  
ani tuji nid bori zateli.

25 Auçit bhyāk ani  
tujer poḍčeañ khoṭeañ-  
čeañ podviek bhiyenakā.

26 Kiteāk moḷeār, Dē-  
u tuje kāḍe astolo ani  
tuje pāi sām̃bāltolo, nā-  
dint poḍanāñ zāunk.

27 Upkār kārunkkhu-  
ši vortāleāk aḍāi nakā:  
tānk asleār, tuñi up-  
kār kār.

28 Tujeā iṣṭā kāḍe  
sānginakā: vots ani por-  
tun ye: fāleā ditoloñ  
mōṇ: zārtār teṭs farā  
diunk tanktā.

29 Tujeā iṣṭāçer naḍi  
kārnakā, kiteāgāi mo-  
leār to tujer pātiyetā.

21 My son, let not these  
things depart from thy  
eyes: keep the law and  
counsel:

22 And there shall be  
life to thy soul, and grace  
to thy mouth.

23 Then shalt thou walk  
confidently in thy way,  
and thy foot shall not  
stumble.

24 If thou sleep, thou  
shalt not fear: thou shalt  
rest, and thy sleep shall  
be sweet.

25 Be not afraid of  
sudden fear, nor of the  
power of the wicked  
falling upon thee.

26 For the Lord will be  
at thy side, and will keep  
thy foot that thou be not  
taken.

27 Do not withhold him  
from doing good, who  
is able; if thou art able,  
do good thyself also.

28 Say not to thy friend:  
Go, and come again: and  
to-morrow I will give to  
thee: when thou canst  
give at present.

29 Practise not evil  
against thy friend, when  
he hath confidence in  
thee.

30 ಎಕಾ ಮುನ್ಯಾ ಕಡೆ ಕಾರಣ್  
ನಾಸ್ತು ನಾಂ ಜಗ್ತು ನಾಕಾ, ಕಿತ್ಯಾಕ್  
ಮೊಳ್ಕಾರ್ ತಾನೆಂ ತುಕಾ ಕ್ಯಾಂ  
ಮ್ಯಾಜ್ ಕರುಂಕ್ ನಾಂ

31 ನಿತ್ ನಾತ್ಲೆಲ್ಯಾ ಮುನ್ಯಾಚೊ  
ಮೊಮೊರ್ ಕರ್ ನಾಕಾ, ಆನಿ ತಾಚ್ಯಾ  
ಮಾರ್ಗಾರ್ ಚರ್ ನಾಕಾ:

32 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್ ಪ  
ಯೆಕಾ ಎಡ್ವಾತೊಲ್ಯಾಕ್ ದೇಲು  
ಕಾಂಟಾಲ್ತಾ, ಆನಿ ದೇವಾಚಿ ಸಲ್ಲಿ  
ಸಾಂದ್ಯಾಂ ಕಡೆ.

33 ದೇವಾ ಥಾಲುನ್ ಮೊಹ್ಯಾಂ  
ಚ್ಯಾ ಗರಾಂ ಬಿತರ್ ಮುರ್ಬ್ಯಾಕ್  
ರಗ್ತಲಿ; ಪುಣ್ ಮೊಹ್ಯಾಂಚ್ಯಾ ಗರಾಂ  
ಕ್ ಆಶಿರ್ವಾದ್ ಲಾಭ್ತಲೆಂ.

34 ಮುನ್ಯಾಂಕ್ ಚೆಸ್ಚೊ ಕರ್ತ  
ಲ್ಯಾಚಿ, (ದೇಲು) ಕೆಪ್ಚೊ ಕರ್ತೊ  
ಲೊ, ಆನಿ ಮೊಳ್ಕಾರ್ (ದೇಲು)  
ಕುರ್ಪಾ ದಿತೊಲೊ.

35 ಬುದಿವಂತ್ ಬುಧ್ ಭೊಗ್ತೆ  
ಲಿ: ನೆಪಾರಾಂತೊ ಮೊನ್ ಲಾಜ್.

#### ಆವಸ್ವರ್ IV.

1 ಪುತ್ರಾಚೊ, ಬಾಪಾಚೊ ಸಿಕೊ  
ನೊ ಆಪ್ತಾ, ಆನಿ ಮೊನ್ ದಿಯೊ  
ಬುಧ್ ಸಿಕೊಂಕ್.

2 ಆಲಂ ಮೊರೆಂ ದೆನೆಂ ತು  
ಮ್ಯಾಂ ದಿತೊಲೊಂ, ಮೊಜೆ ಉಪ  
ದೇಸ್ ಸೊದಿನ್ಹಾತಾತ್.

3 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್, ಆಲಂ  
ಮೊಹ್ಯಾ ಬಾಪಾಚೊ ಪುತ್ ಚಾಲುನ್

30 Yekā mǎnšā kǎḍe  
kūraṇ nāstanān zāḡdā  
nakā, kiteāk moļeār tā-  
neñ tukā kǎiñ vāiṭ kǎ-  
runknāñ.

31 Nīt nātullea mǎn-  
šūtso mosor kārnakā,  
ani tačēā mārgār tsāl-  
nakā:

32 Kiteāk moļeār har-  
yekā yedḍaitoleāk Dēu  
kaṇṭaltā, ani Dēvāci  
sālgi sādeāñ kǎḍe.

33 Dēvā thāun koṭe-  
āñčēā garāñ bitār dur-  
baḷkǎi rigteli; puṇ bo-  
reāñčēāñ gārānk āšir-  
vād lābhtelēñ.

34 Dusreānk čestāi  
kārteleāñči, (Dēu) keb-  
dai kārtole, ani boļeānk  
(Dēu) karpā ditole.

35 Budivānt budbhog-  
tele: nēpārāntso mǎn  
lāz.

#### Avasvār IV.

1 Putrāno, bāpāčeo  
sikoneo aikā, ani mōn  
diā bud sikonk.

2 Āuñ boreñ depeñ  
tumkāñ ditoloñ, moje  
upadēs sōḍinakāt.

3 Kiteāk moļeār, āuñi  
mojea bāpātso put zāun

30 Strive not against a  
man without cause, when  
he hath done thee no evil.

31 Envy not the unjust  
man, and do not follow  
his ways:

32 For every mocker is  
an abomination to the  
Lord, and his communi-  
cation is with the simple.

33 Want is from the  
Lord in the house of the  
wicked: but the habita-  
tions of the just shall be  
blessed.

34 He shall scorn the  
scorners, and to the meek  
He will give grace.

35 The wise shall pos-  
sess glory: the promotion  
of fools is disgrace.

#### Chapter IV.

1 Hear, ye children, the  
instruction of a father,  
and attend that you may  
know prudence.

2 I will give you a good  
gift, forsake not my law.

3 For I also was my  
father's son, tender and

ಅಸುರ್ದೊಂ, ಪಾಗ್ತುತಾಯೆನ್ ಮೂ  
ಕಾ ಮಾರ್ತೊಂ<sup>1)</sup> ಅನಿ ಎತಾಂಕ್ ಒಂ  
ಗ್ಯಾನ್ ಒರಿ ಮೊಜೆ ಆಪ್ತೊ ಮುಕಾರ್.

4 ಅನಿ ತೊ ಮೂಕಾ ಸಿಕ್ಕುತಾಲೊ  
ಅನಿ ಸಾಂಗ್ತಾಲೊ: ತುಜೆಂ ಕಾಳೆಂ  
ಮೊಜೆಂ ಉತ್ರಾಂ ಕಾಣೆಲೊಂನಿ, ಮೊ  
ಜೆಂ ಭೊರ್ವಾಸಾಂ ಸಾಂವಾಳ್ ಅನಿ  
ಜಿಣಿ ಜಿಯೆತೊಲೊ.

5 ಪಾಸ್ತಾಭೋಗ್, ಬುದ್ಧಿ  
ಗ್: ಮೊಜ್ಯಾ ಮೊಂಡಾಚೆಂ ಉತ್ರಾಂ  
ನಿಸಾರ್ ಘಾಣಾ, ಅನಿ ತಿಂ ಚುಕ್ಕು  
ಘಾಣಾ.

6 ತಿಕಾ (ಬುದ್) ಸೊಡಿ ಘಾಣಾ:  
ಅನಿ ತಿ ತುಕಾ ರಾಕ್ತಲಿ: ತಿಚೊ ಮೊ  
ಗ್ ಕರ್, ಅನಿ ತಿ ತುಕಾ ಸಾಂವಾಳ್  
ಮೊಪೊರ್ಲೊ.

7 ಪಾಸ್ತಾಯೆಚಿ ಸುರು (ಇ),  
ಪಾಸ್ತಾಭೋಗ್, ಅನಿ ಸಗ್ಳೆ ಆಸ್ತಿ  
ಪ್ರೆಸ್ ಬುದ್ ಮೊಜೆ.

8 ತಿಕಾ ಧರ್ ಅನಿ ತಿ ತುಕಾ ಘೊ  
ರ್ವತಲಿ: ಅನಿ ತಿಕಾ ಘೊರ್ವ್ ಗೆತಿ  
ಪಾಸ್ತಾರ್, ತಿಚೆ ಧಾಲ್ವಾನ್ ತುಕಾ ಆ  
ಸಂವ್ ಎತೊಲೊ.

9 ತಿ ತುಜ್ಯಾ ಮೊಸ್ತಕಾಕ್ ಪದ್  
ಕರ್ವಾ ದಿತಲಿ, ಮರ್ವಿಂಕ್ ಮು  
ಕುತಾನ್ ತುಕಾ ಸಂವಾಳ್ತಲಿ.

10 ಆಕ್, ಮೊಜ್ಯಾ ಬುಗ್ಯಾನ್,  
ಅನಿ ಮೊಜೆಂ ಉತ್ರಾಂ ಕಾಣ್ಗೆ ತುಕಾ  
ಜಿಣಿಯೆಚೆಂ ವರ್ವಾಂ ಪದಾಸೊ.

asulloñ, zāgrutāyen ma-  
kā vāḍkilloñ<sup>1)</sup> ani ye-  
kāts burgeā bāri moje  
āuoi mukār.

4 Ani to makā sikāi-  
tālo ani sangtālo: tujeñ  
kāliz mojiñ utrañ kāp-  
eundi, mojiñ formanañ  
sambāl ani jipi jietoloi.

5 Zāpvāi bhōg, bud  
bhōg: mojea tonḍāciñ  
utrañ viśār nakā, ani  
tiñ tsukāi nakā.

6 Tikā (bud) sōḍina-  
kā, ani ti tukā rākteli:  
titso mōg kār, ani ti tu-  
kā sambālñ dovorteli.

7 Zāpvāyeči suru (i),  
zāpvāi bhōg, ani sāgle  
asti prās bud zōḍ.

8 Tikā dhār ani ti tu-  
kā vorniteli: ani tikā  
poṭlun geši zālēār, tiče  
thāun tukā ānānd ye-  
tolo.

9 Ti tujeā mostakāk  
tsāḍ kurpā diteli, pā-  
zālik mukutān tukā  
sambālteli.

10 Āik, mojea burgeā,  
ani mojiñ utrañ kāṅge  
tukā jipieciñ vārsāñ  
tzāḍāsiñ.

as an only son in the sight  
of my mother.

4 And he taught me,  
and said: Let thy heart  
receive my words keep  
my commandments, and  
thou shalt live.

5 Get wisdom, get pru-  
dence: forget not, neither  
decline from the words of  
my mouth.

6 Forsake her not, and  
she shall keep thee: love  
her, and she shall pre-  
serve thee.

7 The beginning of  
wisdom, get wisdom, and  
with all thy possessions  
purchase prudence.

8 Take hold on her,  
and she shall exalt thee:  
thou shalt be glorified by  
her, when thou shalt em-  
brace her.

9 She shall give to thy  
head increase of graces,  
and protect thee with a  
noble crown.

10 Hear, O my son,  
and receive my words,  
that years of life may be  
multiplied to thee.

<sup>1)</sup> Lit. I have been educated with care.

11 ಅಳುಂ ಕುಕಾ ಪಾಪಾಪುಯೆ  
ಪಾಪ್ ಪಾಪುಕೊಲೊಂ: ನಿರಪಿಪ್ಪಾ  
ಮಾರ್ಗರ್ ಕುಕಾ ಪಿಲ್ಲುಕೊಲೊಂ:

12 ತಪ್ಪಮಾರ್ಗರ್ ಪಾಪುಗಾಲ್ಪ್,  
ಕುಕಾ ಪಾಪು ಕಪ್ಪಾನ್ ಪಿಲ್ಲುನಾಂತ್  
ಅನಿ ಪಾಪುಂಪಾಪಾಂ ಅಪ್ಪಾನ್ ಮು  
ಳುನಾಂ.

13 ಸಿವಾಪ್ ಸಾಂಪಾಪ್, ತೆಂ  
ಸೊದಿಪಾಪಾ: ತೆಂ ರಾಕ್, ಕುಕಾ ಪಿ  
ಪಾಪುನ್ ಅಸಾ ದೆಕುನ್.

14 ಪೊಪ್ಪಾಂಚ್ ಮಾರ್ಗ್ ಪುಂ  
ಸಂತೊಸ್ ಪಾಪಾಪಾಪಾ, ಅನಿ ಪೊ  
ಪ್ಪಾಂಚಿ ಪಾಪ್ ಕುಕಾ ಮಾರ್ಗ್ಪಿಪಾಂ  
ಪಾಪುಂ.

15 ತಿ (ಪಾಪ್) ಕುಕಾ; ತೆಂ  
ಪೊಪಾಪಾಪಾ: ಪೊಪ್ಪಾನ್ ಪೊಪ್,  
ಅನಿ ತಿ ಸೊದಾಪ್.

16 ಕಿತ್ಯಾಕ್ ಮೊಪ್ಪಾನ್, ಪಾಪ್  
ಕೆಲ್ಲ್ಯಾ ತಿವಾ ತಿ ನಿರಪಾಂತ್ ಅನಿ  
ತಾಂಕಾಂ ನಿರಾಪ್ ಪೊಪಾಪಾಂ ಮೊದ್  
ಕೆಲ್ಲ್ಯಾ ತಿವಾ.

17 ಪೊಪಿಪೊಪಾಪಾಂ ಉಂಪೊ  
ಪಾಪಾತ್ ಅನಿ ಪಾಪಿಪೊಪಾಪಾಂ  
ಸೊದೊ ಮುಯೆತಾತ್.

18 ಪುಣ್ ಮೊಪ್ಪಾಂಚಿ ಪಾಪ್  
ಪುಣ್ಪಾಕ್ ಉಪ್ಪಾಪಾ ಬರಿ ಮುಕಾ  
ರ್ ಪಲ್ತಾ ಅನಿ ಪಲ್ತಾ ಸಂಪೊರ್ಪ್  
ದೀಸ್ ಪರ್ಯಂತ.

19 ಪೊಪ್ಪಾಂಚಿ ಪಾಪ್ ಕಾಳೊ  
ಕಾಂತ್: ಪುಂ ಪೊಪ್ಪಾತ್ ಮೊದ್  
ತಾಂಕಾಂ ಕಳಾಪಾಂ.

11 Āuñtukā zāpvāye-  
ñi vāt dākāitoloñ: nīti-  
čea mārḡār tukā tsā-  
lāitoloñ:

12 Teā mārḡār pāi  
gāln, tuje pāi kāsṭān  
tsālčēnānt ani daunta-  
nañ āḍkaḷ meḷčīnāñ.

13 Sikāp sambāl, teñ  
soḍīnakā: teñ rāk, tuji  
jiñi zāun asā dekun.

14 Khoṭēāñčeamārḡā  
thāñ sāntos pāvānakā,  
ani khoṭēāñči vāt tukā  
manuonāñ zāundi.

15 Ti (vāt) tsukāi;  
tepeñ votsanākā: poi-  
sileān vots, ani ti sōḍ.

16 Kiteāk moḷēār vāt  
kelleā šivāi tenidanānt  
ani tankāñ nīd poḍa-  
nāñ mōs kellea šivāi.

17 Khoṭeponātso unḍo  
khātāt ani vātponātso  
soro piyetāt.

18 Puñ boreāñči vāt  
pāržalik uzuāḍā bāri  
mukār tsāltā ani tsāḍ-  
tā sāmpūrñ diś pāriant.

19 Khoṭēāñče vāt kā-  
lokānt: khāñ poḍtāt  
mōp tankāñ kālanāñ.

11 I will shew thee the  
way of wisdom, I will  
lead thee by the paths of  
equity:

12 Which when thou  
shalt have entered, thy  
stepsshall not be straiten-  
ed, and when thou runnest  
thou shalt not meet a  
stumbling block.

13 Take hold on instruc-  
tion, leave it not: keep it,  
because it is thy life.

14 Be not delighted in  
the paths of the wicked,  
neither let the way of evil  
men please thee.

15 Flee from it, pass  
not by it: go aside, and  
forsake it.

16 For they sleep not  
except they have done  
evil: and their sleep is  
taken away unless they  
have made some to fall.

17 They eat the bread  
of wickedness, and drink  
the wine of iniquity.

18 But the path of the  
just, as a shining light,  
goeth forwards and in-  
creaseth even to perfect  
day.

19 The way of the  
wicked is darksome: they  
know not where they fall.

20 ಮೊಜಾ ಬುರ್ಜೆ, ಮೊಜೆ  
ಲುತ್ತಂ ಅಕ್, ಅನಿ ಮೊಜಾ ಉ  
ಲೊಣ್ಜಾಕ್ ಕಾನ್ ದಿ.

21 ತುಜ್ಯಾಂ ಮೊಜ್ಯಾಂ ಥಾಲುನ್  
ಪೊಸ್ ಪೊಪಣಾಂ ಜಾಲುಂದಿತ್;  
ತುಜ್ಯಾ ಕಾಳ್ಜಾ ಮೊದಂ ತಿಂ ಸಾಂ  
ವಾರ್.

22 ಕಿತ್ಯಾಕ್ ಮೊಜ್ಯಾರ್ ತಿಂ ಮೆ  
ಳ್ತಲ್ಯಾಂ ಜನೆಯೆಕ್ ಅನಿ ಸಮೆ  
ಸ್ತಾಂ ಮನ್ಶಾಂ ಪೊಕ್ತಾಕ್ ಪೊ  
ಡ್ತಾತ್.

23 ಜೆಡ್ ಜಾಗ್ರತಾಯೆನ್ ತು  
ಜೆಂ ಕಾಳಿಜ್ ಸಾಂವಾರ್, ತಾಂತ್ಲ್ಯಾ  
ನ್ ಜೆಡ್ ಉಪ್ಪಾ ತಾ ದೆಕುನ್.

24 ತುಜೆ ಸರ್ಸಿಲೆಂ ವಾಟ್ ತೊಂ  
ಡ್ ಕಾಡ್; ದೆಲ್ಯಾಚೊ ಮೂನ್ ಕಾಡ್  
ಪೊಂಟ್ ತುಜೆ ಪೊಸ್ ಕರ್.

25 ತುಜೆ ಮೊಳೆ ಸಮ ಪೊಳೆಲಂ  
ದಿತ್, ಅನಿ ಚಲ್ತಾಣಾಂ ಮುಕಾರ್ ದಿ  
ಸ್ಕ್ ಗಾರ್.

26 ತುಜ್ಯಾಂ ಪಾಯಾಂಕ್ ನಿಶೆಕ್  
ಮೂರೊನ್ ಕರ್, ಅನಿ ಸಕಡ್ ತು  
ಜ್ಯೊ ವಾಡೊ ಗಡ್ ಜಾತಲ್ಯೊ.

27 ಉಪ್ಪಾ ಪಾತಾಕ್ ಪಾವ್ತಾ  
ಪಾತಾಕ್ ಮುಕೊನ್ ಪೊಪ್ ಪಾತಾ:  
ತುಜೆಂ ಮೆಜಾಂ ವಾಟಾ ಥಾಲುನ್  
ಪೊಸ್ ಕರ್. ಕಿತ್ಯಾಕ್ ಮೊಜ್ಯಾರ್  
ಉಪ್ಪಾ ಪಾತಾಕ್ ಆಸೆ ರ್ಹಿಲ್ಲ್ಯಾ ವಾ  
ಡೊ ದೆಲೆಲಿ ಜಾಣಾ, ಅನಿ ಪಾವ್ತಾ  
ಪಾತಾಕ್ ಆಸೆ ರ್ಹಿಲ್ಲ್ಯಾ ವಾಡೊ ವಾಡ್.  
ತೊ ತುಜ್ಯೊ ವಾಡೊ ಸಮ ಕರ್ತೊ

20 Mojea burgeā, mo-  
jiñ utrañ āik, ani mo-  
jeā uloupeāk kãñ dī.

21 Tujeañ doleāñ thā-  
un pois votsāñ zāun-  
dit; tujeā kalzā modeñ  
tiñ sambāl:

22 Kiteāk moleār tiñ  
meļteleāñ jipek ani  
sāmestañ māñsāñ vok-  
tāk pođtāt.

23 Tsād zāgrutāyen  
tujeñ kāliz sambāl, ta-  
ntleāñ jiñ ubzātā de-  
kun.

24 Tuje sarsileñ vait̃  
tonđ kād; peleātsō māñ  
kādçe vonť tuje poiskār.

25 Tuje dole sāma po-  
leundit, ani tsāltanañ  
mukār dišť gāl.

26 Tujeāñ pāyāñk niť  
mārog kār, ani sākād  
tujeo vāto gāt zāteleo.

27 Ujvea hātāki dāvea  
hātāki tsukon vots na-  
kā: tujiñ meñāñ vait̃ā  
thāun pois kār. Kiteāk  
moleār ujveā hātākasal-  
leo vāto Dēu zāñā, ani  
dāvea hātāk asalleo vā-  
to vait̃. To tujeo vāto

20 My son, hearken to  
my words, and incline  
thy ear to my saying.

21 Let them not depart  
from thy eyes, keep them  
in the midst of thy heart:

22 For they are life to  
those that find them, and  
health to all flesh.

23 With all watchful-  
ness keep thy heart, be-  
cause life issueth out from  
it.

24 Remove from thee a  
froward mouth, and let  
detracting lips be far  
from thee.

25 Let thy eyes look  
straight on, and let eye-  
lids go before thy steps.

26 Make straight the  
path for thy feet, and all  
thy ways shall be esta-  
blished.

27 Decline not to the  
right hand nor to the left:  
turn away thy foot from  
evil. For the Lord know-  
eth the ways that are on  
the right hand: but those  
are perverse which are  
on the left hand. But He

ದೊ ಅನಿ ತುಕಾ ಪೈಸಾಂತ್ ಸೌಕಾ  
ಸಾಯೆನ್ ಚಲ್ತುತೊಲೊ.

## ಅವಸ್ವರ್ V.

1 ಮೊಜಾ ಬುರ್ಗಾ, ಮೊಜ ಸಿ  
ಕೊಣ್ ಆಕ್, ಅನಿ ಮೊಜೆ ಬುದಿಕ್  
ಕಾನ್ ದಿ.

2 ತುಜಿ ಚಿಂತ್ನಾ ರಾಕುಂಕ್, ಅನಿ  
ತುಜಾಂ ಪೊಂದಾನಿಂ ಆಪ್ಲೆ ಕಾಡೆ  
ಸಾಂಬಾಳುಂಕ್. ಅಸ್ತ್ವೆಚ್ಯಾ ಮೊಸಾ  
ಕ್ ಕಾನ್ ದಿನ್ತಾಕಾ.

3 ಕಿತ್ಯಾಕ್ ಮೊಳಾರ್ ವಾಟ್  
ಅಸ್ತ್ವೆಚೆ ಪೊಂದೆ ಮೊವಾ ಬರಿ ಸ್ತಾವಿ  
ಕ್, ಅನಿ ತಿಚಿಂ ಉತ್ರಾಂ ತೆಲಾ ಪ್ರಸ  
ಮೊವಾಕ್;

4 ಪುಣ್ ತಿಚ್ಯೊ ನಿಮಾಣ್ಯೊ ಪ  
ಸ್ತು ಕಾಣ್ತೊ ಬರಿ ಕೊಡು, ಅನಿ ಮೊ  
ಣ್ ಧಾರಿ ಆಸಲ್ಲೆ ತಾಲ್ವಾರಿ ಬರಿ  
ಮೊಮ್ತಾಣ್ಯೊ.

5 ತಿಚೆ ಪ್ಯಾ ಮೊರ್ನಾ ಪುಂ ಚ  
ಲ್ತಾತ್; ಅನಿ ತಿಚಿಂ ಮೆಹಾಂ ಯಮ್  
ಕೊಂಡಾಂತ್ ರಿಗ್ತಾತ್.

6 ತಿ ಜಿಣಿಯೆಚ್ಯಾ ಮಾರ್ಗಾರ್  
ಚಲಪಾಂ. ತಿಚ್ಯೊ ಪಾಣೊ ಮೂ  
ಪಾಣ್ಯೊ ಅನಿ ಸಾಂಗುಂಕ್ ನೊಣೊ  
ಆಸಲ್ಲೊ.

7 ತರ್ ಆತಾಂ ಮಾಕಾ ಆಕ್, ಬು  
ರ್ಗಾ, ಅನಿ ಮೊಜಾ ತೊಂಡಾಚಿಂ  
ಉತ್ರಾಂ ಸೊಡಿಸಾಕಾ.

8 ತುಜಿ ವಾಟ್ ತಿಚೆ ಥಾಲುನ್

sāma kārtoḷo, ani tukā  
poiñānt soukāsāyentsā-  
lāitoḷo.

## Avasvār V.

1 Mojea burgeā, moji  
sikon āik, ani moje bu-  
dik kān dī.

2 (Tuji) čintna rā-  
kunk, ani tujeaṣṣ vonta-  
niñ aple kāide sambā-  
lunk. Astriečē mosāk  
kān dī nakā.

3 Kiteāk moleār vāṭ  
āstrieče vont movā bāri  
suādik, ani tičiñ utrañ  
telā prās movāl;

4 Puṇ tičeo nimāneo  
vāstu kazreā bāri koḍu,  
ani dōn dhari aṣalle tāl-  
vāri bāri domsāčeo.

5 Tiče pāi mornā thā-  
iñ tsāltāt; ani tičiñ me-  
tañ yemkōṇdānt rigtāt.

6 Ti jiničēā mārgār  
tsālanāñ; tičeo vāto  
dubāvāčeo ani sāṅgunk  
nozo aṣalleo.

7 Tār atañ makā āik,  
burgeā, ani mojea toṇ-  
ḍāciñ utrañ sōḍinakā.

8 Tuji vāṭ tiče thāun

will make thy courses  
straight, He will bring  
forward thy ways in  
peace.

## Chapter V.

1 My son, attend to my  
wisdom, and incline thy  
ear to my prudence.

2 That thou mayest  
keep thoughts, and thy  
lips may preserve instruc-  
tion. Mind not the deceit  
of a woman.

3 For the lips of a har-  
lot are like a honeycomb  
dropping, and her throat  
is smoother than oil.

4 But her end is bitter  
as wormwood, and sharp  
as a two-edged sword.

5 Her feet go down into  
death, and her steps go  
in as far as hell.

6 They walk not by the  
path of life, her steps are  
wandering, and unac-  
countable.

7 Now therefore, my  
son, hear me, and depart  
not from the words of my  
mouth.

8 Remove thy way far



ಭೈಸ ಅಸುಂದಿ, ಅನಿ ತಿಚಾ ಗರಾ  
ಗಾರಾಚೆ ಬಾಗಿಂ ಭೊಡಾಣಾ.

9 ತುಜೊ ಮಾನ್ ಮಸ್ತ್ಯಾಂಕ್  
ಅನಿ ತುಜೊ ಜಡ್ ನಿಸ್ತುರ್ಯಾಕ್ ದೀ  
ಗರಾ.

10 ತುಜಿ ಬೊಲ್ಯಾಕಿ ಮಸ್ತ್ಯಾಂನಿಂ  
ಮಾನ್ ಕರಿಣಾಂ ಜಾಲುಂಚ್ಯಾ ಪಾಸ್ತ್ಯೊ  
ತ್ ಅನಿ ತುಜಿ ಆಸ್ತ್ ಮಸ್ತ್ಯಾಂಚ್ಯಾ  
ಗರಾಕ್ ಭೊಡಾಣಾಂ ಜಾಲುಂಚ್ಯಾ  
ಪಾಸ್ತ್ಯೊ<sup>1)</sup>.

11 ತುಜೊ ಮಾನ್ ಮಸ್ತ್ಯಾಂ  
ಕ್ ದಿಲ್ಯಾರ್ ಕಡೆಕ್ ದಡ್ಲಿ, ಜೆವ್ಣಾಂ  
ತುಜೊ ಮಾನ್ ಅನಿ ತುಜಿ ಕುಡ್  
ಗಾನ್ ಜ್ಯಾತ್ ಅನಿ ಸಾಂಗ್:

12 ಕಿತ್ಯಾಕ್ ಆವೆಂ ಸಿಕೊಣ್  
ಕಾಂಟಾಳ್ಳಿ, ಅನಿ ಜೆಸ್ವಾಲುಣೆಂ ಮೊ  
ಜ್ಯಾ ಕಾಲ್ಯಾನ್ ಆಳುಂಚೆಣಾಂ,

13 ಅನಿ ಮಾಕಾ ಸಿಕ್ವೆಲ್ಯಾಂ  
ಚೆಂ ಉತರ್ ಆಳುಂಚೆಣಾಂ, ಅನಿ  
ಉಪದೇಸಿಂಕ್ ಕಾನ್ ದಿಲುಂಚೆಣಾಂ?

14 ಲಾಗಿಂ ಲಾಗಿಂ ಸರ್ವ್ ವ್ಯಾ  
ಖಾಂತೆ ಭೊಡ್ಲಾಂ; ಇಗರ್ಜೆಚೆ ಅನಿ  
ಸರ್ಜೆಚೆ ಮೊಡೆಂ ಆಸ್ತಾನಾಂ.

15 ತುಜೆ ಜ್ಯಾಂತ್ಲೆಂ ಅನಿ ತು  
ಜೆ ಜರಿಜ್ಯಾ ಮೆಲುಂಚೆಂ ಉಪಾಕ್  
ಪಿಯೆ.

pois asundi, ani tičea  
garāčēā bāglā. lagiñ  
votsanakā.

9 Tuzomān dusreānk  
ani tuzo jiv ništūreāk  
dinakā.

10 Tuji bolāiki dus-  
reāniñ pād kāriniñ zā-  
unčēapavotani tujiāst  
dusreānčēā gārāk poḍa-  
nāñ zāunčēapavot<sup>1)</sup>,

11 Tuzo mān dusre-  
ānk dileār kaḍek rāḍši,  
jedvañ tujeñ mās ani  
tuji kuḍ nāš zāit ani  
sāngši:

12 Kiteāk āveñ si-  
koṇ kāṇṭālli, ani bes-  
taṇeñ mojeā kalzān  
aikunknāñ,

13 Ani makā sikaite-  
lēānčēñ utār āikunk-  
nāñ, ani upadesink kān  
diunknā?

14 Lāgiñ lagiñ sārvy  
vāitānt poḍlāñ; igār-  
ječe ani sabhoče moden  
astanāñi<sup>2)</sup>.

15 Tuje baintlēñ ani  
tuje zāričēā vāunčēñ  
udāk piye.

from her, and come not  
nigh the doors of her  
house.

9 Give not thy honour  
to strangers, and thy  
years to the cruel.

10 Lest strangers be  
filled with thy strength,  
and thy labours be in  
another man's house,

11 And thou mourn at  
the last, when thou shalt  
have spent thy flesh and  
thy body, and say:

12 Why have I hated  
instruction, and my heart  
consented not to reproof,

13 And have not heard  
the voice of them that  
taught me, and have  
not inclined my ear to  
masters?

14 I have almost been  
in all evil, in the midst  
of the church and of the  
congregation.

15 Drink water of thy  
own cistern, and the  
streams of thy own well:

<sup>1)</sup> Lit. In order that your health may not be spoiled by others, and your property may not fall to another.

<sup>2)</sup> In the middle of so many good men I was so ashamed to commit so many sins.

16 ತುಜಿ ಜಿರ್ ಬಾಹಿರ್ ದಿಸಾ  
ಜಾ, ಅನಿ ತುಜಿಂ ಉಪ್ಪಾಂ ಬಿಡಿಂತ್  
ಮಾಂಟ್.

17 ತಿಂ ತುಂಚ್ ಭೋರ್, ಅನಿ  
ದುಸ್ತಾಂ ಮುಸ್ತಾಂಕ್ ತಾಂಚೆ ವಾಂಟೆ  
ಮೆಳಾಣಾಂ ಜಾಲೊಂದಿತ್.

18 ತುಜೆ ಜಿರ್ಕ್ ಅಶೀರ್ವಾದ್  
ಮೆಳುಂದಿ, ಅನಿ ತುಜಾ ತರ್ನಾಪಿರಾ  
ಪಿರಾಯೆರ್ (ತುಕಾ ಮೆಳ್<sup>1)</sup>) ಅಸ್ತಿಯೆ  
ಇದೆ ಸೌಕಾಸ್ಯಾ ಭೋರ್.

19 ತಿ ಮೆರಾ ಬರಿ ಮೋಗಾಕ್  
ಅನಿ ಮೆರಾಜಾ ಪಿರಾ ಬರಿ ಪ್ರೀತಿ  
ಜಾಲೂನ್ ಆಸುಂದಿ: ತಿಚೆಂ ಭೋ  
ಸೌಕಾಸಾಯೆನ್ ಭೋರ್ ಅನಿ ತಿಚೊ  
ಮೋರ್ ಇರ್ನ್ ಸಮಾಂಚೆ ಸಂತೋ  
ಸ್ ಜಾಲೊ.

20 ಕಿತ್ಯಾಕ್, ಮೊಜಾ ಬುರ್ಗ್ಯಾ,  
ದುಸ್ರೆ ಅಸ್ತಿಯೆ ಪೊರ್ವಿಂ ಭೊಟ್ರಿ  
ತ್ಯಾ ಅನಿ ದುಸ್ರೆಜಾ ಉಪ್ಪಾಂತ್  
ಸೌಕಾಸ್ಯಾ ಕಾಣ್ ತ್ಯಾ?

21 ದೇಲು ಮುನ್ಯಾಚ್ಯೊ ವಾಟೊ  
ಪೊಳ್ಳತಾ, ಅನಿ ತಾಚೆಂ ಸಮೆಸ್ತ ಮೆ  
ಜಾಂ ಮುನ್ಯಾ.

22 ಪೊಟೊ ಮನಿಸ್ ಆಪ್ಲ್ಯಾ  
ಪೊಟಿಪೊಣಾನ್ ಸಾಂಪೊಡ್ತಾ, ಆ  
ಪ್ಲ್ಯಾ ಪಾತ್ಕಾಂಚ್ಯಾ ಪಾಂದ್ಪಾಸಾಂತ್  
ಪೊಡ್ತಾ.

23 ತೊ ಮೊರ್ತೊಲೊ, ಬುಧ್  
ತಾಕಾ ಣಾತ್ಲೆ ದೆಕುನ್; ಅನಿ

16 Tuji zār bāir disa-  
zāi, ani tujiñ udkañ bi-  
dint vāṇṭ.

17 Tiñ tunts bhōg,  
ani dusreañ mǎñšānk  
tāñçe vāṇṭe melanāñ  
zāundit.

18 Tuje zārik āšīrvād  
melundi, ani tujeā tār-  
nāṭēpirāyer (tukā mel-  
le<sup>1</sup>) āstrye kade sou-  
kāśāi bhōg.

19 Ti meruā bāri  
mogāl ani meruāṭēñ  
pilā bāri pritiči zāun  
asundi: tiṭēñ fōl soukā-  
śāyen bhōg ani titso  
mōg kārn sadānts sāt-  
tōs pāu.

20 Kiteāk, mojea bur-  
geā, dusre āstrie vor-  
viñ foṭuotāi ani dusrea-  
ṭēñ uskeānt soukāśāi  
kāṇgetāi?

21 Deu mǎñšāṭeo vā-  
ṭo polāitā, ani tačiñ  
sāmešt meṭaṇ meztā.

22 Khoṭo mānis apleā  
khotepoṇān sāmṇoṭā,  
aplea pātkāñṭē bānd-  
pāsānt ṇoṭā.

23 To mortolo, bud  
takā nātulli dekun; ani

16 Let thy fountains be  
conveyed abroad, and in  
the streets divide thy  
waters.

17 Keep them to thy-  
self alone, neither let  
strangers be partakers  
with thee.

18 Let thy vein be  
blessed, and rejoice with  
the wife of thy youth:

19 Let her be thy dear-  
est hind, and most agree-  
able fawn: let her breasts  
inebriate thee at all  
times, be thou delighted  
continually with her love.

20 Why art thou sedu-  
ced, my son, by a strange  
woman, and art cherished  
in the bosom of another?

21 The Lord beholdeth  
the ways of man, and  
considereth all his steps.

22 His own iniquities  
catch the wicked, and he  
is fast bound with the  
ropes of his own sins.

23 He shall die, be-  
cause he hath not re-

<sup>1</sup>) Whom you married.

ಅವ್ಯಕ್ತ ಸಮಾರ್ ಪಿಸ್ತಾ ಪೋಗಾನ್  
ನಾದಿಂತ ಪೋದೊಲೊ.

## ಅವಸ್ವರ್ VI.

1 ಮೊಜಾ ಬುರ್ಗಾ, ತುಜಾ  
ಪ್ಲಾ ಬದ್ಲಾಕ್ ಉತರ್ ದಿತಿ ಪಾಲ್ಯಾ  
ರ್, ಪಲ್ಯಾಕ್ ಕಡೆ ಪಾತ್ ದಿಲ್ಯಾ; ತು  
ಜಾ ತೊಂದಾಚ್ಯಾಂ ಉತ್ರಾಂ ಸಾಂ  
ಪಡ್ಲಾ.

2 ತುಜಾ ತೊಂದಾಚ್ಯಾ ಉತ್ರಾಂ  
ಸಾಂಪಡ್ಲೊ, ಆನಿ ತುಜಾಂ  
ಸಪ್ತಾಂನಿಂ ಪಾಂವೆಲೊ ಪಾಲುನ್  
ಪೂರ್ತಲಾಕೊ.

3 ತರ್, ಮೊಜಾ ಬುರ್ಗಾ, ಆ  
ಉಂ ಸಾಂಗ್ತಾಂ ತೆಂ ಕರ್, ಆನಿ ತು  
ಜಾಚೆ ಚುಕೊನ್ ಭೆ: ತುಜಾ ಪೆಲ್ಯಾ  
ಚ್ಯಾ ಪಾತಾಂತ್ ಪೊಡೆಲೊ ಪೆಲ್ಯಾ  
ನ್. ಪಾಲುಂ ಆಉಂಸರ್, ತುಜಾ  
ಅವ್ಯಕ್ ಉಟಿ:

4 ಮೊಳೆ ದಾಂವಿಪಾಕಾ, ನಿರವ್  
ಪೊಡಾಪಾಂ ಪಾಲುಂದಿ.

5 ಪಿತಾಪಾ ಬರಿ ಪೊರ್, ಆನಿ  
ಸುಕ್ಲಾ ಬರಿ ಸಿಕಾರ್ಗಾಪಾಚ್ಯಾ ಪಾ  
ತಾಂತೊ ಚುಕೊನ್ ಭೆ.

6 ಮುಯೆಕಡೆ ಪೊಚೆ, ಅಲ್ಲಿ ಮು  
ನ್ಯಾ, ಆನಿ ಪಿಚೊ ಪಾಟೊ ಪೊಳೆ ಆನಿ  
ಬುಧ್ ಸಿಕ್:

7 ತಿ, ಮೊಸ್ತಕ್ ಆನಿ ಉಪದೇಸಿ  
ಆನಿ ರಾಜ್ ಪಾಸ್ತಾಂ,

apleā sãbãr piseãponãñ  
nãdint poðtolo.

## Avasvãr VI.

1 Mojea burgeã, tujea  
ištã bãdlãk utar diši  
zaleãr, pãrkiã kãde hãt  
dilãi; tujea tondãcheãñ  
utrãniñ sãmpãdlãi.

2 Tujea tondãchea u-  
trãniñ sãmpãdloi, ani  
tujeã sãbdãniñ bãn-  
dullo zãun vortautaloi.

3 Tãr, mojea burgeã,  
ãuñ sangtãñ teñ kãr,  
ani tukãts tsukon ghe:  
tujeã peleãcheã hãtãnt  
poðuloi dekun. Dãuñ,  
auñsãr, tujea ištãk uštãi:

4 Doledãmpinakã, nĩd  
poðanãñ zãundi.

5 Cõtãlã bãri pøl, ani  
sukpẽã bãri sikãregã-  
rãcheã hãtãntlo tsukon  
ghe.

6 Muye kãde vots, ãlsi  
mãñšã, ani taçeo vãtjo  
poļe ani bud sik:

7 Ti, mostak ani upã-  
dẽsi ani rãĩ nastanañ,

ceived instruction, and in  
the multitude of his folly  
he shall be deceived.

## Chapter VI.

1 My son, if thou be  
surety for thy friend, thou  
hast engaged fast thy  
hand to a stranger.

2 Thou art ensnared  
with the words of thy  
mouth, and caught with  
thy own words.

3 Do therefore, my son,  
what I say, and deliver  
thyself: because thou art  
fallen into the hand of  
thy neighbour. Run  
about, make hasty, stir  
up thy friend:

4 Give not sleep to thy  
eyes, neither let thy eye-  
lids slumber.

5 Deliver thyself as a  
doe from the hand, and  
as a bird from the hand  
of the fowler.

6 Go to the ant, O  
 sluggard, and consider  
her ways, and learn  
wisdom:

7 Which, although she  
hath no guide, nor master,  
nor captain,

8 ನಿಮಾಚ್ಯಾ ವೇವಾರ್ ಆಪ್ಣಾಕ್  
ಪಾಣ್ ತಯಾರ್ ಕರ್ತಾ, ಅನಿ ಬೆ  
'ಯ್ಯಾಚ್ಯಾ ವೇವಾರ್ ಆಪಾರ್ ರಾಸ್  
ಕರ್ತಾ.

9 ಕೆದೋವ್ ವರ್ಯಂತ್, ಆ  
ಲಾಸ್ತ್ರಿ ನಿವ್ಹಾಂತ್? ಕ್ಯಾಂ ನಿವೆಂತ್ಲೊ ಉ  
ಟ್ಟಿ?

10 ಇಲ್ಲಿಂ ನಿವ್ಹೊಲ್ಯೊ, ಇಲ್ಲಿ  
ನಿರ್ವ್ ಪೊಡ್ತೊ, ಇಲ್ಲಿಂ ಪಾತ್ ಜೊ  
ವ್ಹೊಲ್ಯೊ ಸೌವಾಸ್ಯಾ ಕಾಣುಂಕ್:

11 ಅನಿ ಮರ್ಬಳ್ಳಾಚ್ಯಾ ಪೊಣಾ  
ರಾಕ್ಟಾ ಬರಿ ಅನಿ ಆಕಾಂತ್ ಹತ್ಯಾರಾಂ  
ಆಸಲ್ಲ್ಯಾ ಮನ್ಶಾ ಬರಿ ಪಾಲುತೊ.  
ಪುಣ್ ಜುರ್ಗ್ ಪಾಲುನ್ ಆಸ್ಲ್ಯಾರ್,  
ಹರಿಬರಿ ಮಜೆಂ ಬೆಳೆಂ ಯೆತಲೆಂ, ಅನಿ  
ಮರ್ಬಳ್ಳಾಚ್ಯಾ ಮಜೆ ರಾಸ್ತೊ ಬೆತಲೆಂ.

12 ದೇವಾಕ್ ಮೊಡ್ತೊಲೊ, ಉ  
ಪ್ಯಾರಾಕ್ ಪೊಡಣಾತುಲ್ಲ್ಯೊ ಮನಿಸ್,  
ಕವಣಾನ್ ಹೆರಾ.

13 ದೊಳೆ ದೊಡ್ಡ್ ಹಿರಾರೆ ದಿ  
ತಾ, ಪ್ಯಾ ದೊಡ್ಡತಾ, ದೊಣಾನ್ ಉ  
ಲ್ಹತಾ.

14 ಪ್ಯಾಕ್ ದೊಣಾನ್ ಪ್ಯಾಕ್  
ಚಿಂತ್ತಾ ಅನಿ ಸವಾಂಚ್ ಘಾಯಿ ಕ  
ರ್ತಾ.

15 ತೊ ಎಕಚ್ ಧಾರಾ ಸಾತ್  
ಪಾತೊಲೊ, ಎಕಚ್ ಧಾರಾ ಫೊಸ್ತೊ

8 Gimācheā velār ap-  
nāk khāṇ tājār kārtā,  
ani beleācheā velār ahār  
rās kārtā.

9 Kedol pāriant, āl-  
siā, niddāi? Kāñ niden-  
tlo uṭṭi?

10 Illeñ niddoloi, illi  
nīd poḍteli, illeñ hāt  
zodtoloi soukāsāi kā-  
neunk:

11 Anī durbālkāi, poi-  
nāriā bāri ani akānt  
hatiārāñ asalleā māñšā  
bāri pāuteli. Puṇ tsurk  
zāun asleār, zāri bāri  
tujen beleñ yeteleñ, ani  
durbālkāi tuje lāgsili  
veteli.

12 Dēvāk soḍtolo, up-  
kārūk poḍanātullo mā-  
nis, kāpāṭān tsāltā.

13 Dole moḍn hišāre  
ditā, pāy boḍāitā, boṭān  
ulāitā.

14 Vāiṭ monān vāiṭ  
cinttā ani śādānts nyāi  
kāraitā.

15 To yekāts farā nāṣ  
zātolo, yekāts farā bhos-

8 Provideth her meat  
for herself in the sum-  
mer, and gathereth her  
food in the harvest.

9 How long wilt thou  
sleep, O sluggard? when  
wilt thou rise out of thy  
sleep?

10 Thou wilt sleep a  
little, thou wilt slumber  
a little, thou wilt fold thy  
hands a little to sleep:

11 And want shall come  
upon thee as a traveller,  
and poverty as a man  
armed. But if thou be  
diligent, thy harvest shall  
come as a fountain, and  
want shall flee far from  
thee.

12 A man that is an  
apostate, an unprofitable  
man walketh with a per-  
verse mouth.

13 He winketh with  
the eyes, presseth with  
the foot, speaketh with  
the finger.

14 With a wicked heart  
he deviseth evil, and at  
all times he soweth dis-  
cord.

15 To such a one his  
destruction shall present-

ತೊಲೊ ಅನಿ ತಾಣೆ ಮುಕಾರ್  
ತಾಕಾ ಭೋವಾತ್ ಆಸ್ತೊಂ.

motolo ani tāḥe mukār  
takā vokāt asṭeññāñ.

ly come, and he shall  
suddenly be destroyed,  
and shall no longer have  
any remedy.

16 ದೇಲು ಕಾಂಪಾಲ್ತಾ ತ್ಯಾ ವ  
ಸ್ತು ಸ ಅನಿ ಸಾತ್ವಿ ವಸ್ತು ಅಲ್ಹಿಕೆತಾ.

16 Dēu kapāltā teo  
vāstu sã ani sātvi vās-  
tu ālṣiketā.

16 Six things there are  
which the Lord hateth,  
and the seventh His soul  
detesteth:

17 ಗರ್ವಿಷ್ಟ್ ದೊಳೆ, ಫೊಟಿ ಮಾ  
ಚ್ಚ ಜೇವ್, ಗುನ್ಯಾಲುಂ ಘಾತ್ ಲೊಂ  
ರಗತ್ ಪಾವ್ತೊತೊಲೊ ಪಾತ್,

17 Garvišt doḷe, foṭi  
mārči jib, guniāuñ nā-  
tulleñ ragat vāuoitolo  
hāt,

17 Haughty eyes, a  
lying tongue, hands that  
shed innocent blood,

18 ಮ್ಯಾಕ್ ಚಿಂತ್ನಾ ಪಾಂಜೊಂ  
ಮೊನ್, ಮ್ಯಾಣಾಕ್ ಸೊಂಪೆಂ ಚೆರೆರೆ  
ಮ್ಯಾ,

18 Vāit činṭna band-  
ṣeñ mōn, vāitāk sompeñ  
tsāltele pāy,

18 A heart that deviseth  
wicked plots, feet that  
are swift to run into mis-  
chief,

19 ಫೊಟಿ ಉಪಾಕೊಲೊ ಫೊ  
ಟ್ರೊಲೊ ಸಾಕ್ಸಿಗಾರ್, ಅನಿ ಪಾವಾಂ  
ಮಿವರ್ ವೆಬ್ಬಾಲು ಕರ್ತೊಲೊ.

19 Foṭi utsārtolo, foṭ-  
kiro sākṣigār, ani bā-  
vāñ bitār bebānāu kār-  
tolo.

19 A deceitful witness  
that uttereth lies, and  
him that soweth discord  
among brethren.

20 ಮೊಜಾ ಬುರ್ಗಾ, ಪಾವಾಚೆ  
ಉಪದೇಸ್ ಸಾಂಪಾಲ್ತ್ ಮೊಜೊರ್,  
ಅನಿ ತುಜಾ ಮಾಯೆಚಿ ಸೊಮೊರ್ತ್  
ಸೋದಿಪಾಕಾ.

20 Mojea burgeā, bā-  
pāḥe upādēs sām̃bālñ  
dovor, ani tujeā māye-  
či somort sōḍinakā.

20 My son, keep the  
commandments of thy  
father, and forsake not  
the law of thy mother.

21 ತೆ ಮೊಣಾ ಮಿವರ್ ಪಾಂಪ್,  
ಅನಿ ಗವ್ಯಾಂತ್ ಗಾರ್.

21 Te monā bitār  
dāmp, ani gāḷeānt gāl.

21 Bind them in thy  
heart continually, and  
put them about thy neck.

22 ತುಂ ಚೆಲ್ತಾಪಾಂ ತೆ ತುಣೆ  
ಸಾಂಗಾತಾ ಚೆಲುಂದಿತ್, ತುಂ ನಿವ್ರ  
ಪಾಂ ತೆ ತುಣಾ ರಾಕುಂದಿತ್, ಅನಿ  
ಪಾಗೊ ಪಾಕಪಾಂ ತಾಂಚೆ ಕಡೆ  
ಉಲ್ಟಾ.

22 Tuñ tsāltanañ te  
tuje sāngatā tsālundit,  
tuñ nidtanañ, te tukā  
rākundit, ani zāgo zā-  
tanañ tāñḥe kāḍe ulāi.

22 When thou walkest,  
let them go with thee:  
when thou sleepest, let  
them keep thee, and  
when thou awakest talk  
with them.

23 ಕಿತ್ಯಾಕ್ ಮೊಲ್ಯಾರ್ ಫೊ  
ಮೊನ್ ಯೇಕ್ ದಿವೊ, ಅನಿ ಉಪ

23 Kiteāk moleār for-  
mān yēk divo, ani upā-

23 Because the com-  
mandment is a lamp, and

ಬೇಸು ಯೇಕು ಉಪ್ಪಾದ್, ಅನಿ ಬೆನೆ  
ಯೆಚಿ ವಾಟು ಬೆಸಪ್ಪಾ ಉಂಚಿ ಸುಕೋಸು:

24 ತುಕಾ ವ್ಯಾಟ್ ಅಸ್ತಿಯೆಂತೊ,  
ಪಕ್ಕಾ ಫುಸ್ಸಾ ಉಂಚಿ ಬೆನೆಂತೊ ರಾ  
ಕ್ತೊ ಪಾಸುನ್.

25 ತುಜೆಂ ಮೊನ್ ತಿಚಿ ಸೊದಿ  
ಪಾಯೆಚಿ ಆಕಾ ಕರಿಪಾಂ ಜಾಲುಂದಿ,  
ಅನಿ ತಿಚ್ಯಾ ಹಿತಾರಾಂಚೆ ಘಾಡಾಂಚೆ  
ಪೊಡಾಪಾಕಾ:

26 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್ ವ್ಯಾಟ್  
ಅಸ್ತಿಯೆಂಚೆ ಮೊರ್ ಕಪ್ಪಾನ್ ಯೇ  
ಕ್ ಉಂಚೊ: ಫುಸ್ ಅಸ್ತಿ ಮನ್ಯಾಚೊ  
ಮೊಲಾದಿಕ್ ಅತ್ಯೊ ಸಾಂಪಾದ್ಯಾತಾ.

27 ಉಜೊ ಆಪ್ಲ್ಯಾ ಪಕ್ಕಾಂ  
ತ್, ನೆಸೋಸ್ ಲಾಸಾನಾಸ್ತಾನಾಂ  
ಮನ್ಯಾನ್ ಲಿಪಯೆತ್ಲಿಕ್?

28 ಯಾ ಕೆಂಡಾಂಚೆರ್ ವ್ಯಾ ರಾ  
ಸಾನಾಸ್ತಾನಾಂ ಬೆಲೆಯೆತ್ಲಿಕ್?

29 ತಸೆಂಚ್ ಆಪ್ಲ್ಯಾ ಪೆಲ್ಯಾಚ್ಯಾ  
ಅಸ್ತಿಯೆ ಕಡೆ ಬೆಲೆಯೆಲೊ, ತಿಕಾ ಆ  
ಪೊಡ್ಲೆಲ್ಯಾ ಮೊರ್ ನಿತಳ್ ಸ್ತೊ.

30 ಜೊಣೆಂ ಭೌ ವ್ಯಾಟ್ ಪಾ  
ತಕ್ ಸ್ತೊ<sup>1)</sup>; ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್  
ಭುಕೆಲ್ಯೊ ಜೀವ್ ವಾಪೊಸ್ ಕರುಂಕ್  
ಜೊತಾ.

31 ಅನಿ ತೊ ಸಾಂಪ್ಯಾತ್ ಜಾ  
ಲ್ಯಾರ್, ಸಾತ್ ಪಾಲುಟಿ ಜಡ್ ವಾ  
ಪಸ್ ದಿತೊಲೊ<sup>2)</sup>: ಅನಿ ಆಪ್ಲ್ಯಾ ಗ  
ರಾಚಿ ಸಗ್ಳಿ ಆಸ್ತ ದಿತೊಲೊ.

dēs yēk uzuāḍ, ani ji-  
pieči vāṭ beṣṭaunči si-  
kon:

24 Tukā vāiṭ āstrien-  
tlo, pārkīā fuslāunče  
jibentlo rakčēā pāsun.

25 Tujeñ mōn tiči so-  
bitāioči āṣā kārināñ zā-  
undi, ani tičēā hiṣārān-  
če nāḍint poḍanakā:

26 Kiteāk moļeār vāiṭ  
āstriečeñ mol kāṣṭān  
yēk unḍo: puṇ āstri  
mānṣātso molādik ātmo  
sāmpaḍāitā.

27 Uzo apleā hārde-  
ānt, neson lāsanāsta-  
nañ, mānṣān lipāyetgi?

28 Yā keṇḍānčēr pāi  
lāsanāstanañ tsāliyet-  
gi?

29 Tāsents apleā pe-  
leāčēā āstrie kāḍe tsāl-  
tolo, tikā apodleleā ve-  
lār nitāl nāñ.

30 Tsoṛčēñ bhou vāiṭ  
pātak nāñ<sup>1)</sup>; kiteāk  
moļeār bhukello jiv dā-  
dos kārunk tsoṛtā.

31 Ani to sāmpḍat  
zaleār, sāṭ pāuṭi tzāḍ  
vāpasditolo<sup>2)</sup>: ani apleā  
gārāči sāḡli āst ditolo.

the law a light, and re-  
proofs of instruction are  
the way of life:

24 That they may keep  
thee from the evil woman,  
and from the flattering  
tongue of the stranger.

25 Let not thy heart  
covet her beauty, be not  
caught with her winks:

26 For the price of a  
harlot is scarce one loaf:  
but the woman catcheth  
the precious soul of a  
man.

27 Can a man hide fire  
in his bosom, and his gar-  
ments not burn?

28 Or can he walk up-  
on hot coals, and his feet  
not be burnt?

29 So he that goeth un-  
to his neighbour's wife,  
shall not be clean when  
he shall touch her.

30 The fault is not so  
great when a man hath  
stolen; for he stealeth to  
fill his hungry soul:

31 And if he be taken,  
he shall restore sevenfold,  
and shall give up all the  
substance of his house.

<sup>1)</sup> "Bhou vāiṭ pātak nāñ" mupčēñ: produāra mukār.—"The fault is not so great" viz. compared with adultery.

<sup>2)</sup> Cf. Exodus, Ch. 22.

32 ಪುನಃ ಪುನಃವಾರಿ ಅಪ್ಪಾ  
ಮೊನ್ನಾಪ್ಪಾ ಸಿಕ್ಕಾಪುಣಾನ್ ಅಪ್ಪಾ  
ಅಪ್ಪಾ ಮೊನ್ನಾಪ್ಪಾ:

33 ತೊ ಅಪ್ಪಾಕ್ ಅಪ್ಪಾನ್ ಅನಿ  
ಅಪ್ಪಾ ರಾನ್ ಕರ್ತಾ, ಅನಿ ತಾತೊ  
ಪ್ಪಾಪ್ಪಾ ಉಪ್ಪಾಪೊ.

34 ಕಿತ್ತಾಕ್ ಮೊನ್ನಾರ್ ದಾ  
ಪ್ಪಾಪೊ ಮೊನ್ನಾರ್ ಅನಿ ಕ್ಕಿತ್ತಾರ್  
ಧಾರಿಕ್ ಪುಣಾಪ್ಪಾ ದಿಸಾ ಮೂಳ್  
ಕರ್ತೊಣಾಂ.

35 ಅನಿ ಕೊಣೆಂ ಮೂಗ್ಪಾಂ  
ಅಪ್ಪಾಂಪೊಣಾಂ, ಅನಿ ಧಾರಿಕ್ ಪುಣಾ  
ಕ್ ಸಮಾರ್ ಕಾಣ್ಪೊಯಿ ಕಾಣ್ಪೊಂ  
ಪೊಣಾಂ.

32 Puṇ produvāri ap-  
leā monācēā piṣeapo-  
ṇān aploātmo hogḍāitā:

33 To appāk akmān  
ani lāz rās kārtā, ani  
tātso beābru urtolō.

34 Kiteāk moḷeār dād-  
leātso mosor ani krōdh  
fārikpoṇācēā diṣā māf  
kārtsonāñ.

35 Ani koṇeñi māg-  
leāri aikuntsonāñ, ani  
fārikpoṇāk sābār kaṇ-  
keoi kāṇeuntsonāñ.

32 But he that is an  
adulterer, for the folly of  
his heart, shall destroy  
his own soul:

33 He gathered to him-  
self shame and dishonour,  
and his reproach shall  
not be blotted out.

34 Because the jealousy  
and rage of the husband  
will not spare in the day  
of revenge.

35 Nor will he yield to  
any man's prayers, nor  
will he accept for satis-  
faction ever so many gifts.

ಸಾಂ ಲುಕಾಚೆಂ ಪುಸ್ತಕ್

ಅವಸ್ವರ್ I.

1 ಸಮಾರ್ ಮನ್ಶಾಂನಿಂ ಅಪ್ಪೊ ಬಿತ್  
ರ್ ಗಡ್ ಲ್ಲಾಂ ವಸ್ತುಂಚೆ ಕತಾ ಸಾಂ  
ಗುಂಕ್ ಪ್ರಯತ್ನಾ ಕರ್ತಾ;

2 ಜೊಂ ಅಪ್ಪಾಂ ಸಿಕ್ಕೊಂ ಸಾ  
ಪ್ಪಾಪುಣಾ ಪುಣಾಪ್ಪಾ ತಾಸ್ತಾ ಮು  
ನಿಯಾಪ್ಪಾಂ:

3 ಸಕಡ್ ವಸ್ತು ಸುರುಬೆರ್ ಧಾ  
ಲಾನ್ ಚಕ್ರಾಯೆನ್ ಅನಿ ಕ್ರಮಾನ್  
ತುಕಾ ಸಾಂಗುಂಕ್, ಥೊ ಮೊನ್ನಾ

SAÑ LUKĀCEN  
PUSTAK

Avasvār I.

1 Sābārmānśāniñ am-  
če bitār gadulleāñ vās-  
tunči katā sāngunk  
prāyātān kārtāts;

2 Zāseñ amkāñ sikkā-  
lāñ sākš zāun poḷeleāñ  
śāstrā-muniāryāniñ:

3 Sākād vāstu suru-  
ver thāun tsātrāyen ani  
krāmān tukā sāngunk,

ST. LUKE

Chapter I.

1 Forasmuch as many  
have taken in hand to  
set forth in order a narra-  
tion of the things that  
have been accomplished  
among us;

2 According as they  
have delivered them unto  
us, who from the begin-  
ning were eye-witnesses  
and ministers of the word:

3 It seemed good to me  
also, having diligently  
attained to all things

ತೊಳೆದಾ, ಮಹಾನ್ ಬೊರೆಂ ದಿ  
ಸ್ತೊಂ,

4 ತುಂ ಸಿಕಲ್ಲೆಂ ಸತ್ ಖರೆಂ  
ಬೊರ್ ಸೊವ್ತೊಂ.

5 ಹೆರೋದ್ ಮೊಳ್ವಾ ಜುದೆಯಾ  
ಚ್ಯಾ ರಾಯಾಚ್ಯಾ ದಿಸಾನಿಂ ಅವ್ಜಿ  
ಸಾಸೆರ್ದೊತ್ ಅಸುರ್ದೊ, ಜಾಣೆಂ  
ಘಾಲುಂ ಜೆವಾರಿಚ್ಯಾ, ಆದಿಚ್ಯಾ  
ಕುಟ್ಮಾಚೊ ತಾಚಿ ಆಸ್ತಿ ಆಲೊನಾ  
ಚ್ಯಾಂ ಮುಖಾಂತ್ಲಿ, ಆನಿ ತೆಚೆಂ ಘಾಲುಂ  
ಎಲಿಜಾಬೆತ್.

6 ಬೊಗಾಂಚಿ ದೇವಾ ಮುಕಾರ್  
ನಿರ್ದಿವಂತ್ ಜಾಲುನ್ ಭೊರ್ತಾಲುತಾ  
ಲಿಂ, ಆನಿ ದೇವಾಚಿ ಸರ್ವತ್ವಾಂ ಮುಖಾಂತ್  
ಆನಿ ದೇವಾಚಿ ಸೊವ್ತೊತ್ ಮುಕಾರಾ  
ಸ್ತಾ ಘಾಂ ಸಾಂದಾವ್ತಾ ಲಿಂ.

7 ಪುಣ್ ತಾಂಕಾಂ ಬುರ್ಗಿಂ ಘಾ  
ತೆಲ್ಲಿ, ಎಲಿಜಾಬೆತ್ ಮುಖಾಂತ್ ಆನಿ  
ಬೊಗಾಂಚಿ ಮಹಾರಿಂ ಜಾಲುನ್ ಆ  
ಸೆಲ್ಲಿಂ ದೆವ್ಲಾನ್.

8 ಆನಿ ತೊ ತಾಸ್ತಾಚಿ ಕ್ಯಾಬೆ  
ತಾಕಾ ನೆಮ್ನಿಲ್ಯಾ ವೆವಾರ್ ವಾವ್ರಾ  
ಘಾಂ,

9 ಸಾಸೆರ್ದೊತಿಚಿ ದಸ್ತುರಿ ವ  
ಮಾರ್ಣೆ, ಸರ್ವೆನ್ ವ್ಯಾರ್ ಸರ್ವೆನ್  
ದೇವಾಚ್ಯಾ ಗರಾಂತ್ ರಿಗ್ಲೆಂ ಧುಂವೊ  
ಲುಂಕ್;

bhou boreā Theophilā,  
makāi boreñ disleñ,

4 Tuñ sikulleñ sāt  
khāreñ mōṇ somzaseñ.

5 Herod molleā Jude-  
yācēñ rāyācēñ disāniñ  
āmko sāserdot asullo,  
zaçēñ nāuñ Zakāriās,  
Abiācēa kuṭmāto: taçi  
āstri Aaronācēñ du-  
vāntli, ani tiçēñ nāuñ  
Elizābet.

6 Dogāñi Dēvā mu-  
kār nitivānt zāun vor-  
tautāliñ, ani Dēvācē sā-  
kād upādēs ani Dēvāçi  
somort tsukanāstanañ  
sambāltāliñ.

7 Puṇ tankūñ burgiñ  
nātulliñ, Elizābet vānz  
ani dogāñi mātāriñ zā-  
un aṣalliñ dekun.

8 Ani to śāstrācē kai-  
de takā nemsileā veļār  
pāltanañ,

9 Sāserdotiçē dāsturi  
pārmāṇe, sartin bair  
sārn dēvācēā grānt  
riglo dhumpounk;

from the beginning, to  
write to thee in order,  
most excellent Theophilus  
4 That thou mayest  
know the verity of those  
words in which thou hast  
been instructed.

5 There was in the days  
of Herod, the king of  
Judea, a certain priest  
named Zachary, of the  
course of Abia: and his  
wife was of the daughters  
of Aaron, and her name  
Elizabeth.

6 And they were both  
just before God, walking  
in all the commandments  
and justifications of the  
Lord without blame.

7 And they had no son,  
for that Elizabeth was  
barren, and they both  
were well advanced in  
years.

8 And it came to pass,  
when he executed the  
priestly function in the  
order of his course before  
God,

9 According to the  
custom of the priestly  
office, it was his lot to  
offer incense, going into  
the temple of the Lord;



10 ಅನಿ ಸಗ್ಲೊ ಜೊಮೊ ಧುಂ  
ವೊಂಚ್ಚಾ ಪೆವಾರ್ ಮಾಗ್ಲೆಂ ಕರ್ನ್  
ಪ್ಯಾನ್ ಅಸುಲ್ಲೊ.

11 ಅನಿ ದೇವಾಚೊ ಜೊಮೊ  
ಧುಂಪಾಚೆ ಆಲ್ತಾರ್ಚ್ಯಾ ಉಪ್ಚೆ  
ದಿವ್ಯಾನ್ ಪಾಕಾ ದಿಪ್ತಿ ಪೊಡ್ಲೊ.

12 ಪಾಕಾರಿಆಸ್ ಪೊಲೆಲುನ್ ಥಿ  
ಯೆರೊ ಅನಿ ಕಾಂಪ್ಲೊ.

13 ಅನಿ ಜೊಮೊವ್ನ್ ಪಾಕಾ  
ಸಾಗ್ಲೆಂ: ಥಿಯೆನಾಕಾ, ಪಾಕಾರಿ  
ಅಸಾ, ಕಿತ್ಯಾಕ್ ಜೊಮ್ವಾರ್ (ದೇ  
ವಾನ್) ತುಜೆಂ ಮಾಗ್ಲೆಂ ಲ್ಯಾಕಾರಾಂ:  
ಅನಿ ತುಜೆ ಅಸ್ತಿ ಎಲಿಜಾಬೆತ್ ತುಕಾ  
ಎಕಾ ಮುರ್ಗ್ಯಾಕ್ ವರ್ಸುತ್ ಜಾತೆ  
ಲಿ, ಅನಿ ಪಾಕಾ ಮವಾಲುಂ ಜೊನ್  
ನಾವುಂ ಜೊಪೊರ್ತೊಲೊ:

14 ಅನಿ ತೊ ತುಕಾ ಸಂತೋಸ್  
ಅನಿ ಉಲಾಸ್ ದಿತೊಲೊ, ಅನಿ ಸವಾ  
ರ್ ಲೋಕ್ ತಾಚ್ಯಾ ಜಲ್ಮಾಕ್ ಸಂ  
ತೋಸ್ ವಾಲುತೊಲೊ.

15 ಕಿತ್ಯಾಕ್ ಜೊಮ್ವಾರ್ ತೊ  
ಪೊಡ್ ದೇವಾ ಮುಕಾರ್, ಅನಿ ಸೊ  
ರೊ ಅನಿ ಅಮಲಾಚಿ ವಸ್ತ್ ವಿಯೆ  
ಲಾಂಚೊನಾಂ, ಅನಿ ಸ್ಪಿರಿತ್ ಸಾಂತಾ  
ನ್ ಜೊಮ್ವಾರ್ ಜಾತೊಲೊ, ಮಾಯೆಚಿ  
ಕುಸಿಂತ್ ಅಸ್ತಾನಾಂ ಜೊನಾಸರ್  
ಸೈತ್.

16 ಅನಿ ಸವಾರ್ ಇಜ್ರಾಯೆಲಾ  
ಚ್ಯಾಂ ಪುತ್ರಾಂ ತಾಂಚ್ಯಾ ದೇವಾ  
ಧುಂ ಪೊರ್ತೊಲೊ.

10 Ani sāglo zomo  
dhumpounçeavelārmā-  
gneñ kārñ bāir asullo.

11 Ani Dēvātso boḍvo  
dhumpāchea altāričēñ u-  
zveñ dikkāñ takā diṣṭi  
poḍlo.

12 Zakāriās poḷeun  
bhiyelo ani kāmṭlo.

13 Ani boḍveñ takā  
sanglēñ: Bhiyenakā,  
Zakāriāsā, kiteāk moḷe-  
ār (Dēvāñ) tujeñ māg-  
neñ aikālāñ: ani tuji  
āstri Elizābet tukā  
yekā burgeāk pārsut  
zāteli, ani takā Juāñ  
mōñ nāñ devortoloi:

14 Ani to tukā san-  
tōs ani ulās ditolo, ani  
sābār lōk tačēñ zālmāk  
santōs pāutolo.

15 Kiteāk moḷeār to  
vōḍ Dēvā mukār, ani  
soro ani amalāñi vāstū  
piyeuntsonāñ, ani Spi-  
ritā Santāñ born zātolo,  
māyeče kusint astanāñ  
moñāsār sāt.

16 Ani sābār Izraye-  
lācheñ putrāñk tancheñ  
Dēvā thāñ portitolo.

10 And all the multi-  
tude of the people was  
praying without at the  
hour of incense.

11 And there appeared  
to him an Angel of the  
Lord, standing on the  
right side of the altar of  
incense.

12 And Zachary seeing  
him was troubled, and  
fear fell upon him.

13 But the Angel said,  
to him: Fear not Zachary,  
for thy prayer is heard;  
and thy wife Elizabeth  
shall bear thee a son, and  
thou shalt call his name  
John:

14 And thou shalt have  
joy and gladness, and  
many shall rejoice in his  
nativity.

15 For he shall be  
great before the Lord:  
and shall drink no wine  
nor strong drink, and he  
shall be filled with the  
Holy Ghost even from his  
mother's womb.

16 And he shall convert  
many of the children of  
Israel to the Lord their  
God.

17 ಅನಿ ತೊ ಎಲಿಯಾ ಬರಿ  
ತಾಣೆ ಮುಕಾರ್ ದೆತೊಲೊ; ಪಾ  
ಪಾಂಚಿಂ ಕಾಳ್ಜಿಂ ಪುತ್ರಾಂ ಧೈಂ  
ಅನಿ ಅನ್ವಾಪಾಡ್ಪಾಂಕ್ ನಿರೀಪೊಂ  
ತಾಂಚೆ ಖುದೀಕ್ ಪೊರ್ತೊಲುಂಕ್;  
ಸೊಮಿಯಾಕ್ ಸಂಪೂರ್ಣ ಮೊಮೊ  
ತಯಾರ್ ಕರುಂಕ್.

18 ಅನಿ ಪಾಕಾರಿಅಸಾನ್ ಮೊ  
ಡ್ವಾಕ್ ದೆ ಮೊಳಿಂ: ಯೆಂ ಕಸೆಂ ಆದಿಂ  
ಪಾಸಾ ಪಾಲುಂಚೆಂ? ಕಿತ್ಯಾಕ್ ಮೊ  
ವ್ಯಾರ್ ಆಳುಂ ಮೂತಾರೊ ಅನಿ ಮೊ  
ಜೆ ಅಸ್ತಿ ಯೆಕ್ ಸವಾರ್ ಪಿರಾ ಆಸಾ.

19 ಅನಿ ಮೊಡ್ವಾನ್ ಪಾದ್ ದಿ  
ಲುನ್ ಸಾಂಗ್ಲೆಂ: ಆಳುಂ ದೇವಾ ಮು  
ಕಾರ್ ರಾಲುಂಚೊ ಗಾಬ್ರಿಯೆಲ್; ಅನಿ  
(ದೇವಾನ್) ಮಹಾ ಧಾಡ್ಲಾಂ ತುಜೆ  
ಗಡೆ ಉಲೊಲುಂಕ್ ಅನಿ ಯೆಂ  
ಮಹಾ ವರ್ಗಾಕ್ ಕರುಂಕ್.

20 ಅನಿ ಪೂಳೆ: ಮೊಮೊ ಆಸ್ತೊ  
ಲೊ, ಅನಿ ಉಲೊಲುಂಕ್ ತಾಂಕ್ ಆ  
ಸ್ತಿ ನಾಂ, ಯೆಕ್ ವಸ್ತು ಪಾತಾಕ್ ಮೊ  
ಣಾಸರ್; ಆದಿಂ ಮಹಾ ಸಾಂಗ್ಲೆ ಲೊ  
ವಸ್ತು, ಜೊ ಗಮನ್ ಯೆತಲೊ  
ಧಾಪೊತ್ಕಾ ವೆವಾರ್, ಸತ್ಯಾಂಮಂ  
ಕನ್ಯಾ ದೆಕುನ್.

21 ಅನಿ ಮೊಮೊಪಾಕಾರಿಅಸಾನ್  
ರಾಕುನ್ ಆಸುಲೊ, ಅನಿ ಅಪಾದ್  
ಪಾತಾರೊ ತೊ ಇಗರ್ಜೆಂತ್ ತೊ  
ಮೊಲು ಕರ್ತಾ ಮೊನ್.

17 Ani to Eliā bāri  
tače mukār vetolo; bā-  
pānciñ kālzañ putrāñ  
thāñ ani anbvāḍtiānk  
nitivontāñce budik por-  
tounk, Sōmīāk sāmpūrñ  
zomo tāyār kārunk.

18 Ani Zakāriāsān Bo-  
dveā kāḍe moļeñ: yeñ  
kāseñ āveñ zāṇā zāun-  
čeñ? kiteāk moļeār,  
āuñ mātāro ani moje  
āstrieķ sābār pirāi asā.

19 Ani Boḍveān zāb  
diun sāngleñ: āuñ Dēvā  
mukār rāuntso Gābriel;  
ani (Dēvān) makā dhāḍ-  
lāñ tuje gāḍe ulounk  
ani yeñ tukā pārgāṭ  
kārunk.

20 Ani poļe: mono as-  
toloi, ani ulounk tānk  
asčīnāñ, yeo vāstu za-  
tāt moñāsār; āveñ tu-  
kā sangulleo vāstu, jeo  
gaḍun yeteleo fāvoteā  
velār, sātmandunknāi  
dekun.

21 Ani zomo Zakāriā-  
sāk rākun asullo, ani  
ajāp zātālo to igārjent  
toḍou kartā mōn.

17 And he shall go  
before him in the spirit  
and power of Elias; that  
he may turn the hearts  
of the fathers unto the  
children, and the incre-  
dulous to the wisdom of  
the just, to prepare unto  
the Lord a perfect people.

18 And Zachary said to  
the Angel: Whereby shall  
I know this? for I am an  
old man, and my wife is  
advanced in years.

19 And the Angel an-  
swering, said to him: I  
am Gabriel who stand  
before God; and am sent  
to speak to thee, and to  
bring thee these good  
tidings.

20 And behold thou  
shalt be dumb, and shalt  
not be able to speak until  
the day wherein these  
things shall come to pass;  
because thou hast not  
believed my words, which  
shall be fulfilled in their  
time.

21 And the people were  
waiting for Zachary, and  
they wondered that he  
tarried so long in the  
temple.

22 ಆನಿ ಪ್ಯಾರ್ ಸರ್ನ್ ತಾಚೆ ಗಡೆ ಉಲೊಲಂಕ್ ತಾಂಕ್ ನಾತ್ ಲ್ಲಿ ಆನಿ ತಾಕಾ (ಜೊಮ್ಯಾಕ್) ಕಳಿತ್ ಪಾಲೆಂ ಕಿ ಸಾಸೆದೊಂಚೆಕ್ ಗಗರ್ಜಾಂತ್ ಎಕ್ ದಿವ್ನ್ ಪೊದೆ ಲ್ಲಿ ಜೊಣ್. ಆನಿ ತೊ ರೊಣಾಕ್ ಗುರ್ತಾಂನಿಂ ಉಲ್ಟಾ ತಾಲೊ ಆನಿ ಜೊನೊ ರಾಲುಲೊ.

23 ಆನಿ ಆಪ್ಲ್ಯಾ ತಾಸ್ತಾಚೆಂ ಕಾಮ್ ಪಾಲ್ಯಾ ಉಪ್ರಾನ್ ಗರಾ ಗೆಲೊ.

24 ತೆ ದೀಸ್ ಪಾಲ್ಯಾ ಉಪ್ರಾಂತ್ ಎರಿಜಾಬೆತ್, ತಾಚಿ ಆಪ್ಲಿ, ಗರ್ಬ್ ಸ್ತ ಪಾಂರಿ ಆನಿ ಪಾಂಚ್ ಜೊನಿ ಲಿ ಪ್ತಾಂ ಸಾಂಗುನ್:

25 ಜೆವಾನ್ ಜೊಣೆ ಥುಂ ಯೆಂ ಕೆರಾಂ, ಜ್ಯಾಂ ದಿಸಾಂನಿಂ ತಾಣೆಂ ಮೂಕಾ ಪೊಳ್ಳಿರಿ ಮನ್ಶಾ ದಿತರ್ ಜೊಣೆ ಪೊಲೊ ಆಪ್ಲ್ಯಾನ್ ಕಾಡುಂಕ್.

26 ಆನಿ ಸಮ್ಯಾ ಜೊಮ್ಯಾಕ್ ಜೆವಾನ್ ಗಾಬ್ರಿಯೆಲ್ ಜೊಮ್ಯಾಕ್ ಜೊಮ್ಯಾಕ್ ಧಾಡೊ ಗಾಂರಿಲ್ಯಾಚ್ಯಾ ನಾ ಪಾರಿತ್ ಜೊಮ್ಯಾಕ್ ಕೆರಾಂತ್, ಪಾವಿರ್ ಮಾಚ್ಯಾ ಗರಾಣ್ಯಾಚ್ಯಾ,

27 ಜೊಣೆ ಜೊಮ್ಯಾಕ್ ಮಾರ್ಪಾಕ್ ಕೆಡೆ ಕಾಪಾಂತ್ ಪಾಲ್ಲೆ ಆಂಕ್ವಾರಿ ರಾಂನಿ; ಆನಿ ಆಂಕ್ವಾರಿಂಚೆಂ ನಾಂವುಂ ಮುರಿ.

28 ಆನಿ ಜೊಮ್ಯಾಕ್ ತೆಣೆ ಕಡೆ ಪೊಪುನ್ ಸಾಂಗ್ಲೆಂ: ನಮಾನ್, ಕು ಜೊನ್ ಪೊಲೊಲಿ, ಸೊಮಿ ಜೊಲೊ

22 Ani bair sarn tāce gāde ulounk tānk nātalli ani takā (zomeāk) kālīt zālēn ki sāserdotik igārjent yēk dišt podūli mōp. Ani to lokāk gurtāniñ ulāitālo ani mono raulo.

23 Ani apleā šāstrā-čēñ kām zālēā uprānt gārā gelo.

24 Te dis zālēā uprānt Elizābet, tači āstri, gārbest zāli, ani pānts moine liptāli sangun:

25 Dēvān moje thāiñ yeñ kelāñ, jeāñ disāniñ tapeñ makā pojeili mānša bitār moje voilo ākmān kādunk.

26 Ani sāvēā moineā Dēvān Gābriel molleā Bodveāk dhādlo Galileāčēā Nazaret molleā šerānt, Dāvidāčēā gārāpēāčēā,

27 Zoze molleā dād-leā kāde kāzār zālle ankuāri lāgiñ; ani ankuāričēñ nāuñ Māri.

28 Ani Bodveāntičekā-de votsun sanglēñ: Namān, kurpen bhorlele,

22 And when he came-out he could not speak to them, and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.

23 And it came to pass, after the days of his office were accomplished, he departed to his own house.

24 And after those days Elisabeth, his wife, conceived, and hid herself five months, saying:

25 Thus hath the Lord dealt with me in the days wherein He hath had regard to take away my reproach among men.

26 And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the Angel being come in, said unto her: Hail, full of grace, the

ತುಜೆ ಥೈಂ ಆಸಾ; ಅಸ್ತಿಯಾಂ ಬಿತ್‌ರ  
ತುಂ ಸದೆಲಾಂ.

29 ತಿ ಆಕುನ್, ತಾ ಸಾಂಗ್ಲಾಕ್  
ಪಾಸುನ್ ಭಿಯೆಲಿ; ಅನಿ ಚೆಪಾರಿ  
ಕಸಲೊ ನಮಸ್ಕಾರ್ ಮೊನ್.

30 ಅನಿ ಮೊಡ್ವಾನ್ ತೆಕಾ ಸಾಂ  
ಗ್ಲೆಂ: ಭಿಯೆನಾಕಾ, ಮುಂಯೆ, ತುಕಾ  
ದೇವಾ ಮುಕಾರ್ ಕುರ್ಪಾ ಮೆಳ್ವಾಕ್  
ದೆವುನ್.

31 ಪೊಲೆ: ಗರ್ಬೆಸ್ತ್ ಪಾತೆಲಿ,  
ಅನಿ ಎಕಾ ಬುರ್ಗ್ಯಾಕ್ ಪೊರ್ಪತ್  
ಪಾತೆಲಿ, ಅನಿ ತಾಕಾ ಜೆಜು ಮೊನ್  
ಘಾಲುಂ ಮೊವೊರ್ತಲಿ.

32 ಓ ಪೊರ್ತೆ ಪಾಲುನ್ ಪೊ  
ರ್ತಾಲಮೊಲೊ, ಅನಿ ತಾಕಾ ಪೊ  
ಪೊರ್ತೆ ದೇವಾಚೊ ಪುತ್ ಮೊನ್ ಮೊ  
ಸ್ತೆಲಿ, ಅನಿ ದೇವು ತಾಕಾ ದಿವೊಲೊ  
ಪಾಚ್ಯಾ ಮುಲ್ಗಡ್ಯಾ ದಾವಿದಾಚೆಂ  
ಸಿಯಾಸನ್ ಅನಿ ತೊ ಜಾಕೊವಾಚ್ಯಾ  
ಗರಾಣ್ಯಾಂತ್ ಸದಾಂಕಾರ್ ರಾಜ್ವೆ  
ಪಾಚ್ಯಾ ಕರ್ತಾಲೊ.

33 ಅನಿ ತಾಚೆ ರಾಜ್ವೆಪಾಚೆಂ  
ಕೆ ಸೆವೊಚ್ ಆಸ್ಲೊನಾಂ.

34 ತೊಪೊಲೆ ಮುಂಯೆನ್ ಮೊ  
ಡ್ವಾಕ್ ಸಾಂಗ್ಲೆಂ: ಯೆಂ ಕಸೆಂ ಪಾ  
ವಿಯೆತಾ? ಕಿತ್ಯಾಕ್ ಮೆಳ್ವಾಕ್ ಆ  
ಲುಂ ದಾವ್ತಾಕ್ ಪೊಳ್ವಾಂ.

35 ಅನಿ ಮೊಡ್ವಾನ್ ಜಾಂವ್ ದಿ  
ಲುನ್ ಸಾಂಗ್ಲೆಂ: ಸ್ಪಿರಿತ್ ಸಾಂತ್ ತು

Somi Dēu tuje thāiñ  
asā; āstreāñ bitār tuñ  
sādeuñ.

29 Ti āikun, tea sang-  
neñ pasun bhiyeli; ani  
čintāli kasalo namas-  
kār mōn.

30 Ani Boḍveān tikā  
sangleñ: Bhiyenakā,  
Māriye, tukā Dēvā mu-  
kār kurpā melleā de-  
kun.

31 Poļe: gārbest zā-  
teli, ani yekā burgeāk  
porsut zāteli, ani takā  
Jezu mōn nāuñ dovor-  
teli.

32 Uo vōḍ zāun vor-  
tautolo, ani takā bhou  
vōḍ Dēvātso put mōn  
montele, ani Dēu takā  
ditolo tačēā mālgāḍea  
Dāvidāčēñ siāsan ani  
to Jakobāčēñ gārāneānt  
sūdāñkāl rāzvotkākār-  
tolo.

33 Ani tače rāzvotkā-  
yek sevoṭ assonāñ.

34 Tovoļ Mārien Boḍ-  
veāk sangleñ: Yeñ kā-  
señ zāviet? Kiteāk mo-  
leār āuñ dādleāk voļ-  
kanāñ.

35 Ani Boḍveān zāb  
diun sangleñ: Spiritu

Lord is with thee: bless-  
ed art thou among  
women.

29 Who having heard,  
was troubled at his say-  
ing, and thought within  
herself what manner of  
salutation this should be.

30 And the Angel said  
to her: Fear not, Mary,  
for thou hast found grace  
with God.

31 Behold thou shalt  
conceive in thy womb, and  
shalt bring forth a son;  
and thou shalt call his  
name Jesus.

32 He shall be great,  
and shall be called the  
Son of the most High,  
and the Lord God shall  
give unto him the throne  
of David his father: and  
he shall reign in the  
house of Jacob for ever,

33 And of his kingdom  
there shall be no end.

34 And Mary said to  
the Angel: How shall  
this be done? because I  
know not man.

35 And the Angel  
answering, said to her:

ಜೆರ್ ದೆಲುಂಚೊಲೊ ಅನಿ ಭೌ ಪೊ  
ಪಾಚೆ (ದೇವಾಚೆ) ಪೊದ್ವಿ ತುಕಾ ಸಾಂ  
ಪಾಲೊ, ಅನಿ ತ್ಯಾ ಪಾಸುನ್ ತುಜೆ  
ವಿವರ್ ಗರ್ವ್ ಸಂವಾಲುಂಚೊಲೊ ಥಾ  
ಗೆಪೊಂತ್, ತಾಕಾ ದೇವಾಚೊ ಪುತ್  
ಮೊನ್ ಮೊನ್ತೊಲೊ.

36 ಅನಿ ಪೊಲೆ: ಎರಿಪಾಚೆತ್,  
ತುಜೆ ಮಾಲುಸಿ ಮೊನ್, ಅಪ್ಲೆ  
ಮಾತಾರೆ ವಿರಾಯೆರ್ ಗರ್ವ್ ಸಂ  
ವಾಲುಂಚೊ, ಸ ಮೊನ್ವಾಂ ಥಾಲುನ್;

37 ಕಿತಾಕ್ ಮೊನ್ವಾರ್ ದೇವಾಕ್  
ಕ್ಯಾಂ ಉವರ್ ಅಲುಗಡ್ ಸ್ತಂ.

38 ಅನಿ ಮುಂಯೆನ್ ಸಾಂಗ್ಲೆಂ:  
ಪೊಲೆ, ಅಲಂ ದೇವಾಚೆ ಪಾಪ್;  
ಮೊಜೆ ಪುಂ ತುಜ್ಯಾಂ ಉತ್ರಾಂ ವ  
ಮಾರ್ಚೆ ಪಾಲುಂ. ಅನಿ ತಿಚೆ ರಾ  
ಗ್ಲೊಲೊ ಮೊಜ್ವಿ ಗೆಲೊ.

39 ಅನಿ ಮುಂ ಉಮುನ್ ತ್ಯಾಂ  
ವಿಸಾಸಿಂ ಪರ್ವತಾಂಚ್ಯಾ ಗಾವಾಂತ್  
ಅಲಸರಾನ್ ಗೆರಿ ಮುಂಯೆಚ್ಯಾ  
ಕರಾಂತ್.

40 ಅನಿ ಪಾಪಾರಿಅಸಾಚ್ಯಾ ಗಾ  
ರಾಂತ್ ರಿಗೊನ್, ಎರಿಪಾಚೆತ್  
ಮಾನ್ ಕೆಲೊ.

41 ಅನಿ ಎರಿಪಾಚೆತ್ ಮುಂಯೆ  
ಚೊ ನಮಸ್ಕಾರ್ ಆಕ್ರಮ್, ಮು  
ಗ್ಯಾನ್ ತಿಚೆ ಕುಸಿಂತ್ ಉರಾನ್  
ಭೊಗ್ಲೊ, ಅನಿ ಎರಿಪಾಚೆತ್ ಸ್ವಿರಿತಾ  
ಸಾಂತಾನ್ ಭೊರ್ಲೊ

Sāntu tujer deuntolo  
ani bhou voḍāci (Dēvā-  
ci) podvi tukā sambāl-  
teli, ani teā pasun tuje  
bitār gārb sambautolo  
bhāgevant, takā Dēvā-  
tso put mōṇ montele.

36 Ani poḷe: Elizā-  
bet, tuji māusi boiṇ,  
aple mātāre pirāyer  
gārb sambauleā sā moi-  
neā thāun;

37 Kiteāk moḷeār Dē-  
vāk kāiñts utar augāḍ  
nāiñ.

38 Ani Māriyen sang-  
leñ: poḷe; āuñ Dēvāci  
tsākārñ; moje thāiñ tu-  
jeaṇ utrañ pārmāṇe zā-  
uñ. Ani tiče lāgsilo  
Boḍvo gelo.

39 Ani Māri uṭun  
teaṇ disāniñ pārvātāñ-  
cheā gāvānt ausārān ge-  
li, Judeācheā šerānt.

40 Ani Zakāriāsācheā  
gārānt rigon Elizābetik  
mān kelo.

41 Ani Elizābet Mā-  
rietso namaskār āikun,  
burgeāntiचे kusint ulās  
bhoglo, ani Elizābet  
Spiritā Santān bhorli:

The Holy Ghost shall  
come upon thee, and the  
power of the Most High  
shall overshadow thee.  
And therefore also the  
Holy which shall be born  
of thee shall be called the  
Son of God.

36 And behold thy  
cousin Elizabeth, she also  
hath conceived a son in  
her old age: and this is  
the sixth month with her,  
that is called barren;

37 Because no word  
shall be impossible with  
God.

38 And Mary said:  
Behold the handmaid of  
the Lord, be it done to  
me according to thy word.  
And the Angel departed  
from her.

39 And Mary rising up  
in those days, went into  
the hill country with haste  
into a city of Juda.

40 And she entered into  
the house of Zachary,  
and saluted Elizabeth.

41 And it came to pass,  
that when Elizabeth heard  
the salutation of Mary,  
the infant leaped in her  
womb. And Elisabeth was  
filled with the Holy Ghost:

42 ಅನಿ ಮೋರ್ನ್ ಮಾರ್ನ್ ಸಾಂ  
ಗ್ಗೊಂ: ಅಸ್ತಿಯಾಂ ಬಿರ್ತ ತುಂ ಸದೆ  
ಲೂಂ, ಅನಿ ಸದೆಲೂಂ ಫೊಳ್ ತುಜೆ  
ಕುಸುಚೆಂ ಜೆಜು.

43 ಅನಿ ಕಸಿ ಮೋಜ್ಯಾ ದೇವಾಚಿ  
ಮಜ್ಜಾ ಮೊಜೆ ಕದೆ ಯೆಲೂಂಚಿ?

44 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್, ಫೊಲೆ,  
ತುಜೊ ತಾಳೊ ಮೋಜ್ಯಾ ಕಾಣಾಂತ್  
ಫೊದೊನ್, ಬುಗ್ಯಾರ್ನ್ ಮೊಜೆ ಕು  
ಸುಂತ್ ಉರಾಸ್ ಭೊಗ್ತಾ.

45 ಅನಿ ಫಾಗೆಫೊಂತ್ ತುಂ, ಸ  
ತ್ಯಾಂವ್ ರ್ಹ್ಯಾ ಪಾಸ್ವಿತ್; ಕಿತ್ಯಾಕ್  
ಮೊಳ್ಕಾರ್ ಸೊಮಿಯಾನ್ ತುಕಾ  
ಸಾಂಗ್ ಲ್ಹೆಂ, ತೆಂ ತುಜೆ ಫ್ಯಂ ಗಡುಸ್  
ಯೆತಲೆಂ.

46 ಅನಿ ಮುರಿಯೆನ್ ಸಾಂಗ್ತೊಂ:  
ಮೊಜೊ ಅತ್ಮೊ ದೇವಾಕ್ ಫೊರ್ವತಾ:

47 ಅನಿ ಮೊಜೆಂ ಮೊನ್ ಸಂ  
ತೊದಸ್ ಪಾಲುಲೆಂ, ದೇವಾ, ಮೋಜ್ಯಾ  
ಸೊದ್ಪೊಸ್ತಾಂತ್, ಫ್ಯಂ.

48 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್ ಅಜ್ಜೆ  
ಪಾಕನಿಚಿ ಕರ್ತೊಳ್ಕಾ ತಾಣೆಂ  
ಫೊಲೈಲ್ಯಾ: ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್,  
ಫೊಲೆ, ಯ್ಹಾ ಮುಜಾರ್ ಸಕಡ್  
ಸೊಸ್ತಿ ಮಾರಾ ಫೊರ್ವತಲೊ.

49 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್ ಸರ್ವ್  
ಫೊದ್ಪೆದಾರಾನ್ ಮೊಜೆ ಫ್ಯಂ ಫೊದ್  
ವಸ್ತು ಕೆಲ್ಯಾತ್, ಅನಿ ತಾಚೆಂ ನಾಲುಂ  
ಫಾಗೆಫೊಂತ್.

42 Anibōbmānsang-  
leñ: āstreāñ bitār tuñ  
sādeuñ, ani sādeuñ fōl  
tuje kusičēñ Jezu.

43 Ani kāsī mojea Dē-  
vāñi māi moje kāḍe  
yeunči?

44 Kiteāk moleār, po-  
le, tuzo tālo mojeā kā-  
nānt poḍon, burgeān  
mojekusintulās bhoglā.

45 Ani bhāgevant tuñ  
sātmandulleā pasvot;  
kiteāk moleār Somiān  
tukā sangulleñ, teñtuje  
thāñ gāḍun yeteleñ.

46 Ani Māriyen sang-  
leñ: Mozo ātmo Dēvāk  
vornitā:

47 Ani mojeñ mōn sa-  
ntōs pāuleñ, Dēvā, mo-  
jea Sodvondarā, thāñ.

48 Kiteāk moleār, aple  
tsākārniči kirkolāi tā-  
neñ poleleā: kiteak mo-  
leār, pole, yea mukār  
sākāḍ sosti makā vornī-  
teleo.

49 Kiteāk moleār sār-  
vū podvedārān moje  
thāñ vōḍ vāstu keleāt,  
ani tačēñ nāuñ bhāge-  
vont.

42 And she cried out  
with a loud voice, and  
said: Blessed art thou a-  
mong women, and blessed  
is the fruit of thy womb.

43 And whence is this to  
me, that the mother of my  
Lord should come to me?

44 For, behold, as soon  
as the voice of thy salu-  
tation sounded in my ears,  
the infant in my womb  
leaped for joy.

45 And blessed art thou  
that hast believed, be-  
cause those things shall  
be accomplished that  
were spoken to thee by  
the Lord.

46 And Mary said: My  
soul doth magnify the  
Lord:

47 And my spirit hath  
rejoiced in God my  
Saviour.

48 Because He hath re-  
garded the humility of  
His handmaid: for, be-  
hold, from henceforth all  
generations shall call me  
blessed.

49 Because He that is  
mighty hath done great  
things to me: and Holy  
is His name.

50 ಅನಿ ತಾಚಿ ಕಾಕುಲ್ ತಾಕಾ  
ಭಯತೆಲ್ಯಾಂಚ್ಯಾಂ ಸೊಸ್ತೀಂಕ್ ಖ  
ವಾಣಾಸ್ತಾನಾಂ ಮೆಲ್ತಾ.

51 ಆಪ್ಲ್ಯಾ ಪಾತಾಚೆಂ ಮೊರ್ವ್  
ವಾಕ್ಯಲೆಂ: ಆಪ್ಲ್ಯಾ ಮೊಣಾಂತ್ ಗ  
ರ್ವ್ ಕರ್ತಲ್ಯಾಂಕ್ ಫೊಸ್ತಲಿ.

52 ಪೊದ್ದೆವಾರ್ ಮನ್ಶಾಂಕ್ ತಾಂ  
ಚ್ಯಾ ಸಿಯಾಸಣಾರ್ ಥಾಳುನ್ ಕಾಡ್  
ಗಾಲಿ ಅನಿ ನೆಣ್ಣಾಂಕ್ ಮಾನ್ ದಿಲೊ.

53 ಭುಕೆಲ್ಯಾಂಕ್ ಮೊರೆಪೊಣಾ  
ನ್ ಫೊರ್ಲಾತ್, ಅನಿ ಗ್ರೆಸ್ತಾಂಕ್  
ಖಾಲಿ ಸೊಡ್ಲಾತ್.

54 ಇಸ್ರಾಯೆಲಾಕ್ ಆಪ್ಲ್ಯಾ ಪಾ  
ತ್ಯಾಕ್ ಕಾಂಗೊಲಾ, ತಾಚಿ ಕಾಕುಲ್  
ಕರ್ನ್.

55 ಪಿಂಚೊ ತೊ ಆಪ್ಲ್ಯಾಂ ಪಾ  
ಪಾಂಚ್ಯಾಂ, ಆಪ್ತಾಪಾಮಾ ಅನಿ ತಾಚೆ  
ಸಂತಪೆ ಕಡೆ ಉಲ್ಟಲೊ ಸದಾಂಕಾ  
ರಾಕ್.

56 ಅನಿ ಮರಿ ತಿಚೆ ಸಾಂಗಾತಾ  
ಸುಮಾರ್ ತೀರ್ತ್ ಮೊನ್ ರಾಪೊನ್,  
ಆಪ್ಲ್ಯಾ ಗಾರಾ ಪಾಟಿ ಆಲಿ.

57 ಅನಿ ಪೊರ್ಸುತ್ ಪಾಂಚೊ  
ಮೊರ್ವ್ ಪಾಪೊನ್, ಎರಿಪಾಚೆತ್ ಎಕಾ  
ಬುರ್ಗಾಕ್ ಪೊರ್ಸುತ್ ಪಾಲಿ.

58 ಅನಿ ತಿಚ್ಯಾಂ ಸೆವಾರ್ಯಾಂ  
ಅನಿ ಸ್ವರ್ಯಾಂ ಆಳುನ್ ಕೆ ದೇವಾನ್

50 Ani tači kākult  
takā bhiyeteleānčeañ  
sostink khaḷanāstaññāñ  
meltā.

51 Aplea hātācheñ bōl  
dākāileñ: apleā monānt  
gārvu kārteleānk bhos-  
mile.

52 Podvedār mānśānk  
tančēā siāsanār thāun  
kāḍngāle, ani neṇṭeānk  
mān dilo.

53 Bhukelleānk bore-  
poṇān bhorleāt, ani gre-  
stānk khāli sodleāt.

54 Izrāyelāk aplea  
tsākrāk kāngelā, tāči  
kākult kārñ.

55 Zātso to amčeañ  
bāpānčeañ, Abrahāmā  
ani tače sāntāti kāḍe  
ulāilo sadāñkālāk.

56 Ani Māri tiče san-  
gātā sumār tin moine  
rāvon, apleā gārā pāṭi  
āli.

57 Aniporsutzāunto  
vēl pāvon, Elizābet ye-  
kā burgeāk porsut zāli.

58 Ani tičēāñ sezāre-  
āniñ ani seireāniñ āi-

50 And His mercy is  
from generation to gene-  
rations, to them that fear  
Him.

51 He hath shewed  
might in His arm: He  
hath scattered the proud  
in the conceit of their  
heart.

52 He hath put down  
the mighty from their  
seat, and hath exalted  
the humble.

53 He hath filled the  
hungry with good things:  
and the rich He hath  
sent empty away.

54 He hath received  
Israel His servant, being  
mindful of His mercy.

55 As He spoke to our  
fathers, to Abraham and  
to his seed for ever.

56 And Mary abode  
with her about three  
months: and she returned  
to her own house.

57 Now Elisabeth's  
full time of being deliver-  
ed was come, and she  
brought forth a son.

58 And her neighbours  
and kinsfolks heard that

38 ಕಾಕುಳ್ಳ ಕೆರಾ ಮೊಣ್, ತೆಕಾ  
ಪೂರಾದ್ ದಿತಾಲಿಂ.

59 ಪುನಿ ಅಪ್ಪಾ ದಿಸಾ ಬು  
ಗ್ಗುಣ್ ಸಿರ್ಕುಮ್ನಿಜಾರ್ ಕರುಂ  
ಕ್ ಯೆಲುನ್, ತಾಕಾ ಬಾಪಾಚೆಂ  
ಘಾಲುಂ ಪಾಕಾರಿಅಸ್ ಮೊಣ್ ಮೊ  
ಪೂರ್ತಾಲಿಂ.

60 ಅನಿ ತಾಚೆ ಅಪ್ಪೊನ್ ಬಾಪ್  
ದಿಲುನ್ ಸಾಂಗ್ಲೆಂ: ಘಾಕಾ, ಬಗಾರ್  
ತಾಕಾ ಬುಮಾಲುಂ ಮೊಣ್ ಘಾಲುಂ  
ಮೊಪೊ ರಿಜ್ಯಾ.

61 ಅನಿ ಸಾಂಗ್ತಾಲೆ ತಿಚೆ ಕಡೆ  
ತೆ ಮಜ್ಯಾ ಸ್ವರ್ಯಾಂ ದಿತರ್ ಕೊಣಾಕಿ  
ತಸಲೆಂ ಘಾಲುಂ ಘಾಂ ಮೊಣ್.

62 ಅನಿ ತಾಚ್ಯಾ ಬಾಪಾ ಕಡೆ  
ಗುರ್ತಾಣಿಂ ವಿಚಾರ್ತಾಲೆ, ಕಸಲೆಂ  
ಘಾಲುಂ ತಾಕಾ ಮೊಪೊರಿಜ್ಯಾ ಮೊಣ್  
ಖುಶಿ ಆಸಾ.

63 ಅನಿ ತಾಣೆಂ ಎಕ್ ಪೊಳೆ  
ಮಾಗುಣ್, ಮೊಪೊಲೆಂ ಸಾಂಗುಣ್:  
ತಾಣೆಂ ಘಾಲುಂ ಬುಮಾಲುಂ ಮೊಣ್.  
ಅನಿ ಸಕಡ್ ಅಪಾವ್ ಜಾಲೆ.

64 ತಾಚೆ ಘಾಕಾ ತಾಣೆಂ ಮೊಡೆಂ  
ಡ್ ಅನಿ ತಾಚೆ ಚಡ್ವೆ ಸುಟ್ಲಿ ಅನಿ  
ದೇವಾಕ್ ಪೂರ್ತೊಲಾನ್ ಉರೀಂಕ್  
ಲಾಗ್ಲೊ.

65 ಅನಿ ಫೆಂ ದಿಸ್ಲೆಂ ಸಮೆ  
ಸ್ತಾಂ ತಾಂಚ್ಯಾಂ ಸಣಾರ್ಕಾಂಕ್, ಅನಿ  
ಸಗ್ಳ್ಯಾ ಬುಜೆಯಾಚ್ಯಾಂ ಪರ್ವತಾಂ

kun ki Dēvān tiči kākult  
kelīā mōp, tikā porāb  
ditālīn.

59 Ani aṭvea disā bur-  
geāk sirkumsizār kā-  
runk yeun, takā bāpā-  
čēn nāuñ Zakāriās mōp  
dovortālīn.

60 Ani tačē āvoim zāb  
diun sanglēn: nakā,  
bāgār takā Juāuñ mōp  
nāuñ doverizāi.

61 Ani sangtāle tičē  
kāde ki tujeā seireāñ  
bitār koṇāki tāsāleñ  
nāuñ nāñ mōp.

62 Ani tačēā bāpā kā-  
de gurtāniñ vitsārtāle  
kāsāleñ nāuñ takā do-  
vorizāi mōp khuši asā.

63 Ani taṇēñ yēk foji  
māgun borāileñ sāng-  
un: tačēñ nāuñ Juāuñ  
mōp. Ani sākāḍ ajāp  
zāle.

64 Teāts farā tačēñ  
tōṇḍ ani tači jīb suṭli  
ani Dēvāk vorṇoun ul-  
lonk laglo.

65 Ani bheñ disleñ  
sāmestañ tančēañ se-  
zāreānk ani sāgleā Ju-

the Lord hath shewed  
His great mercy towards  
her, and they congratu-  
lated with her.

59 And it came to pass  
that on the eighth day  
they came to circumcise  
the child, and they called  
him by his father's name  
Zachary.

60 And his mother  
answering, said: Not so,  
but he shall be called  
John.

61 And they said to  
her: There is none of  
thy kindred that is called  
by this name.

62 And they made  
signs to his father, how  
he would have him called.

63 And demanding a  
writing-table, he wrote,  
saying: John is his name.  
And they all wondered.

64 And immediately  
his mouth was opened,  
and his tongue loosed,  
and he spoke, blessing  
God.

65 And fear came upon  
all their neighbours; and  
all these things were



ಜೆರೊ ಯೊ ವಸ್ತು ಪರ್ಗಾಟ್ ಜಾಲೊ:

66 ಆನಿ ಜೊಕೊಣ್ ಉಳತಾ  
ರೊ, ತೆಂ ಆಪ್ಲ್ಯಾ ಮೊಠಾ ವಿತರ್  
ಸಾಂಪಾವ್ತಾ ರೊ ಸಾಂಗುಣ್: ಓ  
ಬುರ್ಗೊ ಕೋಣ್ ಜ್ಯಾತ್? ಕಿತ್ಯಾಕ್  
ಮೊವ್ಯಾರ್ ದೇಲು ತಾಚೆ ಸಾಂಗಾತಾ  
ಅಮುರೊ.

67 ಆನಿ ಜಾಕಾರಿಅಸ್, ತಾಚೊ  
ಪಾಪ್ಯಾ ಸ್ಪಿರಿತಾ ಸಾಂತಾನ್ ಫೊ  
ರೊ ಆನಿ ಮುಕಾರ್ ಗಜ್ಯೊ  
ವಸ್ತು ಸಾಂಗ್ಲೊ ಸಾಂಗುಣ್:

68 ಇಸ್ರಾಯೆಲಾಚೊ ದೇಲು ಸ  
ದೇಲುಂ, ಕಿತ್ಯಾಕ್ ಮೊವ್ಯಾರ್ ತೊ  
ಬೆತ್ಲಾ, ಆನಿ ತಾಣೆಂ ಸೊದ್ಪೊಣ್  
ಕಲ್ಯಾ ಆಪ್ಲೆ ಪರ್ಜೆ.

69 ಆನಿ ತಾಣೆಂ ಆಮ್ಕಾಂ ಎಕಾ  
ಪೊದ್ವೆವಾರ್ ಸೊದ್ಪೊಣ್ಕಾರಾಕ್ ದಿ  
ಲಾ, ಪಾವಿದಾ ಆಪ್ಲ್ಯಾ ಜಾಕ್ರಾಪ್ಯಾ  
ಗರಾಂತ್,

70 ಏಕೊ ತೊ ಉಬ್ಬರೊ ಥಾಗೆ  
ಪೂಂತಾಂ ಪುರೈತಾಂ ಪೂರ್ವಾಂ, ಜೆ  
ಗಲ್ಯಾ ಕಾರಾಂತ್ ಆಸ್ಲೆ.

71 ಆಮ್ಕಾಂ ಆಮ್ಕಾಂ ಮಸ್ಕಾ  
ಣಾಂತ್ಲೆ ಆನಿ ಆಪ್ಲ್ಯಾ ಮೊಸೊರ್ ಕೆ  
ರ್ತಲ್ಯಾಂತ್ಲೆ ಸೊದ್ಪೊಣ್ಕಾರ್:

deāčean̄ pārvātān̄oer  
yeo vāstu pārgāṭ zāleo:

66 Ani zokōṇ aikatā-  
lo, teñ apleā monā bi-  
tār sambāltālo sangun:  
uo burgo kōṇ zāit? ki-  
teāk moļeār Dēu tače  
sangātā asullo.

67 Ani Zakāriās, tātso  
bāpui, Spiritā Santān  
bhōrlo, ani mukār gaḍ-  
čeo vāstu sāngleo, sān-  
gun:

68 Izrāelātso Dēu sā-  
deuñ, kiteāk moļeār to  
beṭlā, ani tāneñ soḍvon̄  
kelea aple pārječi.

69 Ani tāneñ amkāñ  
yekā podvedār soḍvon̄-  
dārāk dilā, Dāvidā a-  
pleā tsākrāčea gārānt,

70 Zatso to ulāilo  
bhāgevontañ prophe-  
tāñ vorviñ, je gelleā  
kālānt asalle.

71 Amkāñ amčeāñ  
dusmānāntle ani amtso  
mosor kārteleāntle so-  
ḍāileāt:

noised abroad over all  
the hill-country of Judea:

66 And all they that  
had heard them laid them  
up in their heart, saying:  
What an one, think ye,  
shall this child be? For  
the hand of the Lord was  
with him.

67 And Zachary his  
father was filled with the  
Holy Ghost: and he pro-  
phesied saying:

68 Blessed be the Lord  
God of Israel: because  
He hath visited and  
wrought the redemption  
of His people:

69 And hath raised up  
an horn of salvation to  
us, in the house of David  
His servant.

70 As He spoke by the  
mouth of His holy pro-  
phets, who are from the  
beginning.

71 Salvation from our  
enemies, and from the  
hand of all that hate us:

<sup>1)</sup> Latin bālen: "soḍvopīlēñ" Sing. mupēñ: "podvedār soḍvon".—According to the Latin: "horn of salvation", i. e. "powerful salvation".

72 (ತಾಣೆಂ ಸೊದ್ವೊನ್ದಾ ರಾಕ್  
ದಿವಾ) ಆಮ್ಚೊ ವಾಪಾಂಚೆ ಕಾಕುಳ್  
ಕರುಂಕ್ ಆನಿ (ತಾಣೆಂ ಕದೆ ಕೆಲ್ಲ್ಯಾ)  
ಕರಾರಾಚೊ ಉಗ್ಡಾಸ್ ಕರುಂಕ್.

73 ಪರ್ಮಾಣಾಚೊ (ಉಗ್ಡಾಸ್  
ಕರುಂಕ್) ಜೆಂ ತಾಣೆಂ ಆಮ್ಚೊ  
ವಾಪಾ ಆಮ್ಚಾ ವಾಪಾ ಕದೆ ಕೆಲೆಂ  
(ಮೊಳ್ಣೆಂ) + ತೊ ಆಮ್ಚೊಂ (ತಿತ್ಲಿ  
ಕುರ್ಪಾ) ದಿತೊಲೊ ಮೊಲ್,

74 ಆಸೆಂ + ಆಮಿಂ ಆಮ್ಚೊ ಮು  
ಸ್ತಾಣಾಂತ್ಲೆ ಸೊದ್ವೊನ್ತೆ, ಫೆಂ ನಾಸ್ತೆ  
ಘಾಂ ತಾಚೆ ಪಾತ್ಕೆ ಕರುಂ,

75 ಬಾಗೆವೊಂತ್ಲೊಣಾನ್ ಆನಿ  
ನೀತಿನ್ ತಾಚೆ ಮುಕಾರ್ ಆಮ್ಚೊ ಸ  
ಮಸ್ತಾಂ ಜಡಿಯೆಚ್ಯಾಂ ದಿಸಾನಿಂ.

76 ಆನಿ ತುಕಾ, ಬುಗ್ಡ್ಯಾಕ್, ಫೆಂ  
ವೊಡ್ ವೆವಣಾಚೊ ಪ್ರೊಫೆತ್ ಮೊಲ್  
ಘಾಲುಂ ಪಾತಲೆಂ, ಕಿತ್ಯಾಕ್ ಮೊಲ್ಯಾ  
ರ್ ವೆವಣಾ ಮುಕಾರ್ ವೆತೊಲ್ಲ್ಯೊ  
ವಾಕ್ ತಯಾರ್ ಕರುಂಕ್.

77 ಸೊದ್ವೊನ್ಚಿ ಪಾಣ್ವಾನ್ ಸಿ  
ಕೊಲುಂಕ್ ತಾಚೆ ಪರ್ಜೆಕ್ ವಾ  
ಪಾಂಚೆಂ ಬೊಗ್ಸಾಣೆಂ ಮುಂಸಾಂ:

78 (ಯೆಂ ಬೊಗ್ಸಾಣೆಂ ಮುಂವ್ತಾ)  
ಆಮ್ಚೊ ವೆವಣಾಚೆ ಕಾಕುಳ್ಣೆನ್, ಜೆ  
ಕಾಕುಳ್ಣೆನ್ ಉಂಚ್ ಘಾಲುನ್ ಉದೆ  
ಉಂಚೊ ಸುರ್ಯೊ ಆಮ್ಚೊಂ ಬೆಲ್ಲ್ಯಾ,

72 (Tāneñ Sođvondā-  
rāk dilā) amčeāñ bā-  
pānči kākult kārunk  
ani (tanče kade kelleā)  
kārārātso ugdās kā-  
runk.

73 Pārmāṇātso (ugdās  
kārunk) jeñ tāneñ am-  
čeā bāpā Abrahāmā kā-  
de kelen (mončeñ) ki to  
amkāñ (titli kulpā) di-  
tolo mōṇ,

74 Aseñ ki amiñ am-  
čeā dushmanāntle sođāi-  
tāts, bheñ nastanañ  
tači tsākri kārūñ,

75 Bhāgevantponān  
ani nītin tače mukār  
amče sāmeštañ jīniye-  
čeāñ disāniñ.

76 Ani tukā, burgeā,  
bhou vōḍ Dēvātso pro-  
phet mōṇ nāuñ zate-  
len, kiteāk moļcār Dē-  
vā mukār vetoloi vāt  
tāyār kārunk.

77 Sođvoniči zānvāi  
sikounk tače pārjek  
pātkānčeñ bogsaneñ  
meļāseñ:

78 (Yeñ bogsaneñ me-  
lā) amčeā Dēvāče kāk-  
ultin, je kākultin unts  
thāun udeuntso suryo  
amkāñ beṭlā,

72 To perform mercy  
to our fathers, and to  
remember His holy testa-  
ment.

73 The oath which He  
swore to Abraham our  
father, that He would  
grant to us,

74 That being delivered  
from the hand of our ene-  
mies, we may serve Him  
without fear,

75 In holiness and  
justice before Him, all  
our days.

76 And thou, child, shalt  
be called the prophet of  
the Highest: for thou  
shalt go before the face  
of the Lord to prepare  
His ways.

77 To give knowledge  
of salvation to His people,  
unto the remission of  
their sins:

78 Through the bowels  
of the mercy of our God,  
in which the Orient, from  
on high, hath visited us,

79 (ತುಂ ಮುಕಾರ್ ವೆತೊಲೊ) ಮೋರ್ನಾಚ್ಯಾ ಕಾಳೊಕಾಂತ್ ಆನಿ ಸಾ ಉಲೆಂತ್ ನಿಜ ಪ್ಲಾಂಕ್ ಉಪ್ಪಡ್ ದಿಲಂಕ್, ಆನಿ ಆಪ್ಲೆ ಪ್ಯಾ ಸೌಕಾಸಾ ಯೆಚ್ಯಾ ಮಾರ್ಗಾರ್ ಜಾಲೊಲಂಕ್.

80 ಆನಿ ಬುರ್ಗೊ ವಾಡ್ತಾಲೊ ಆನಿ ಗಟ್ ಜಾತಾಲೊ ಆತ್ಮ್ಯಾ ಫುಂ ಆನಿ ರಾಜಾಂತ್ ಆಸ್ ಲೊ ಮೊ ಆ ಪ್ಲಾಕ್ ಇಸ್ರಾಯೆಲಾಕ್ ವಾಕ್ಯತಾ ಮೋರ್ನಾಸರ್.

79 (Tuñ mukār veto-  
loi) mornācēā kālōkānt  
ani sāuļent nidulleāuk  
uzvāḍ diunk, ani amče  
pāi soukāsāyeceā mār-  
gār tsālouk.

80 Ani burgo vāḍtālo  
ani gāṭ zatālo ātmeā  
thāiñ ani rānānt aṣallo  
to apnāk Izrāelāk dā-  
kāitā moṇasār.

79 To enlighten them  
that sit in darkness, and  
in the shadow of death:  
to direct our feet into the  
way of peace.

80 And the child grew,  
and was strengthened in  
spirit: and was in the  
deserts until the day of his  
manifestation to Israel.



## GLEANING AND CLEANING, ΠΑΡΕΠΤΟΝ.

### PART I.

I premise as the foundation of this Chapter, that from the very beginning of this Grammar, I intended 1) to write a Grammar to be circulated privately only among my brethren of the Society who know Latin, other Grammars etc.; 2) to omit all niceties, although required by exactness, especially as regards spelling, in which point I did not follow the Kanarese but the Roman alphabet. Hence many things are to be found, which are not exact, if we judge of them according to the full science of Grammar. But there is a rule of common sense to judge of such works, not bad in themselves, according to the intention of the author. In order to judge about other things, *e.g.*, order, style etc., consider that this Grammar has been composed within a few months. As to Gleaning, I must limit myself to the most necessary things, leaving many other things to the Dictionary, and omitting others in order not to increase too much the size of this book. As to Cleaning, I do not correct things which depend on the extraordinary circumstances, in which this book has been composed, *e.g.* order, style, exercises, foreign words etc. Some Cleaning will be left to the Dictionary, for the above reason.

**PART I. Chapt. I.** 1) The explanation of the vowels and consonants is only approximate; strictly we should distinguish four *a* (see p. 191); hence short vowels too can have the stress of the voice as "tʒāḍ = much" (see *l.c.* and p. 231, para. 8, *d.*). 2) What I say of the Kanarese manner of writing etc. must be understood not of the Kanarese language, but of the Kanarese letters, used also for Tuḷu by the Basel Mission Press in Mangalore. This regards especially the *‘* which in Kanarese very seldom occurs and even then shows absence of a vowel; in

Tulu it occurs at every step as a sign of a half vowel. 3) Some principles laid down in this Chapter are not strictly adhered to, first on account of having changed my plan, then on account of great hurry, finally on account of the state of Konkani still quite unsettled: I myself became aware of a more correct mode only after a great part of the Grammar had been printed; many things have been omitted purposely, in order to make the matters easier. 4) According to the Mahrätti I should have written *ä* in many cases in which it has been omitted, and so other similar things. The reason is because I do not adapt Konkani to Mahrätti, which would be ridiculous, but to the common pronunciation, which pronunciation and not the Mahrätti is to be considered as the rule.—For the same reason I have written some words not as the Kanarese words of a similar root.

Page 2, *line* 10. "A short o" viz. closed o, if the accent does not fall upon *ä*. In Kanarese this closed o (*a*) is written *o*, viz. short *a* which has some gradations to be learnt by practice.

*Line* 8, *et seq. a fine*. These words are said only on the supposition that a kind of half vowel be pronounced at the end of every word ending in a consonant; but as this is not the case, as I say in the note, hence whenever a word is written with a pure consonant at the end, pronounce it without the half vowel, keeping this sound for *ä* or *u*. As regards *ä*, and *u*, *omnibus consideratis*, it seems better to use only *u* for both sounds, although between them there is some difference which can be left to be learnt by practice. The reason of this is, because the things are more simple in this way, and for the Kanarese alphabet I introduced only one sign for both viz. *u*. This half vowel occurs often in the middle of words.

Page 3, *para.* 1. Add to these cerebral letters also *l*, *n*, as on p. 5, 6, and *š*, as on p. 191. The difference between *š* and *ś* is this: *š* is palatal, *ś* is cerebral.

*Para.* 2. Add *b* to the letters which can be aspirated. In Kanarese only the above letters have a peculiar sign: yet

the aspirated *h* can occur also after other consonants (see p. 194). The Konkani aspiration is less strong than the English one.

Page 4, *para.* 4. *Ts* would better render the sharp *s*, expressed by the Kanarese *ś* and Mahrāṭṭi *च*. Hence *ts* and *tē* could be put aside, for the sake of simplicity also. This *ts* can be aspirated as in Kanarese and in Mahrāṭṭi; then it should be written *tsh*, as the aspirated *z* becomes *zh*.

About the hard *s* see, however, p. 105, *note* 1. This hard *s* is not so rare. The soft *z* is like *s* in *misery*.

*Para.* 6. Also in the middle I write often *ā*. The nasal sound by itself sounds sometimes *n*, sometimes *m*; yet *ā* might express, by convention, both sounds.

Page 5. The common *a* is pronounced somewhat open, not very slowly, or very quickly. In Kanarese we have no proper sign for it. See p. 191.

Page 6. Closed *o* is as *o* in *note*, open *o* is as *o* in *not*. No need to say that *kā* differs from *ks*.

Both *u* and *v* are called nearly *u*, but they differ: *u* is nearly *u*, because it is half vowel; *v* is nearly *u*, because often it is pronounced between *v* and *u* or also like an *u*; *e. g.* "uzvād=uzuād".

*Para.* 1, of the *note*, is premature.

Page 7. *g*) "Aha" perhaps is, in its origin, not vulgar, but correct, because it comes from the Mahrāṭṭi "अहं = I am".

2. *Ts* is expressed by *च* which sounds also *č*.

**Chapter II.** In many words the accent upon the last syllable is so slight that you cannot perceive distinctly whether it is upon the last or upon the penultimate; *e. g.* "gāli."

Besides the principal accent there is a secondary accent upon a preceding syllable, especially in compound words which have a secondary accent upon the last syllable of the first word.

As to the diphthongs see some completion of this rule on p. 195. Perhaps we can make it clearer and more complete by

saying that mostly the true (*i. e.* pronounced as one sound) final diphthongs formed: 1) by a as first vowel and another true vowel, and 2) by e combined with i and u, 3) by o combined with i and u, have the accent upon the first vowel (ai, ao, au, ei, eu, oi, ou, *not* ayo, ayi, avu *etc.*). The other true or apparent (as, "ia=ya" *etc.*) diphthongs have more commonly the accent upon the second vowel (as ea, eo, ie, io, iu, ua, ui, ue, uo). The combinations ae, ao, ie, *etc.* which result from the addition of the termination of the Declension to the Original, have the accent upon the last vowel (see p. 195). In Kanarese they would be written, usually, with y or v between the two vowels, thus eye, iye, avu *etc.*, and so they would not even appear as diphthongs. The most usual combinations of two vowels are these (omitting the combination of a vowel with itself): 1) ae, ai, ao, au; 2) ea, ei, eo, eu; 3) ia, ie, io, iu; 4) oa, oe, oi, ou; 5) ua, ue, ui, uo. The diphthongs in Italics have usually the accent upon the first. Compare, however, the rule of the text.

Pronounce y (or the corresponding i) *distinctly* as a consonant: hence make the pause of the voice before y: "vidya=vid-ya".

Page 8, *para.* 1. ....not only low but also some of high castes pronounce "bā<sup>o</sup>ra" *etc.*; "rā<sup>o</sup>ja=king"; "rājā<sup>o</sup>=leave."

*Para.* 2. "saḍe =  $\frac{1}{2}$ " used with numerals, properly has only half accent, because the second word has the principal accent; yet it seems to differ from other compounds, because it has the secondary accent not upon the last but upon the penultimate syllable: "saḍe-tīn = 3 $\frac{1}{2}$ ."

*Appendix.* Many things could be said here, if time would allow, about the change of quantity.

**PART II. Chapter I.** Page 9, *line* 13. Assemblage of dialects, viz. apparently: see p. 317. A *common* language in *potentia* at least is there; dialects almost *actu*.

Page 10, *line* 7. Characteristic, *i. e.* distinguishing; I do not mean to say that we will call this case characteristic, although it could be called so.

Page 11, *line 13, et seq.* Strictly, the pure Adjectives used as Adjectives have no proper form for the Original; yet they have it, if used as Pronouns.

Page 12, *line 17, et seq.* This rule does not hold good for all cases.

Page 12, *line 24, et seq.* This must not be taken as un-exceptional, because few Postpositions do not govern the Original, as I say in Chapter VI.

*Line 3, a fine.* What is said hereafter on p. 13, compared with p. 14, *n.* 3, can be considered as a general rule on this point.

Page 13, *line 12.* "In the same way", *i.e.* the same terminations of the singular; but in the Vocative usually the affix *nu* or *no* must be added. Perhaps somebody might consider *nu* not as affix but as an essential part of the termination of the Vocative.

*Line 20, et seq.* There are some exceptions to this rule; see Dictionary.

Page 13, *line 17, et seq.* This construction usually does not take place, if the Noun, not contracted, would have as many syllables in the oblique cases, as in the Nominative; hence no contraction in the 3rd declension. A similar contraction takes place also in Verbs; *e.g.* "utrun", instead of "utarun=having crossed".

Page 14; *n.* 1. In Greek, Grammarians call a contraction not only the fusion of two vowels into one, but also the omission of one vowel; hence we can call this omission simply and properly contraction.

*Note 6.* *To, ti, teā* are sometimes used really and properly as Articles. (See p. 235.)

*Line 29, et seq.* Some of these rules are premature.

*Line 8, a fine.* This must be understood only of the obsolete Postposition "antṛ". See p. 41, para. 3.

*Para. 2.* "antṛ" is still really used in Mahrāṭṭi as a Postposition (अतः).



Page 15, *para.* 4. Cf. Ch. VI. and Part IV. Ch. II. Art. 6. At least two Postpositions govern the Nominative.

*Para.* 7. It should be put in the 1st Declension. Moreover some at least of such Nouns in a can have a Plural form in some cases, *e.g.* in the Dative.

Page 16, *line* 1. "krupa", see page 20, *n.* 2, its approximately right spelling.

*Para.* 8. More simply say that the Nominative is *du*. Yet in Mahrätti it is "dhuv".

*Para.* 9. In some rare cases the preceding Nouns are left in the Nominative.

*B.* In the following five paragraphs only Common Nouns are treated of.

Page 17, *para.* 1. Besides these two Nouns there are some others which, usually, are not of Feminine Gender.

Add as 5) Abstract Nouns in *sāṇ* may follow this Declension; *e.g.* "koḍsāṇ=bitterness", or the 4th; as also 6) the Feminine Nouns and Diminutive Nouns derived both from the Masculine by changing *o* into *i*; *e.g.* "bokḍi, goḍi, guḷi" *etc.*

Page 18, *line* 2. To "use the Original" add "or sometimes the Nominative or Dative".

*Line* 13. "Nominative *yo*". This happens especially with some Nouns in *a* used also in the Plural, and also with some other Nouns; *e.g.* "kārn,-e", "khuṣi,-e, or -še"; in the Plural "kārneo, khuṣeo". In such cases *y* is kept also in the oblique cases. Some of such Nouns can have *-e*, or *-ie* in the Original.

Page 19, *line* 2. "Rāpiāno". The suffix must be always added. This must be applied to the following Declensions too.

Page 20, *note* 2. This note is useless, if we write with Kanarese letters or also with Roman letters, but adhering strictly to the Kanarese.

Page 20, *line* 12. "sikṣa or ṣikṣa".

Page 21, *line* 1. *et seq.* It is better to omit the Verb "assā".

*Line* 10, *et seq.* After further inquiring it seems that

"kurād" is of the 4th Declension: kul, -a, is n., kuli, -e is f.: both ways can be used.

Page 22, *para. 3.* Also Masculine or Neuter Nouns in au or ou usually are of the 2nd Declension: the spelling "āuñ or āu" is better than "ao or āoñ".

Page 23, *line 4, a fine.* "Kāṣṭ" is better used as Masculine.

Page 24, *para. 4.* This rule only hinted at, can be perfected by saying that all or nearly all Masculine Nouns of this Declension ending in ó change it into ā or, seldom, into ò, in the Plural; *e.g.* "poṇós=jack-fruit", "kolós=cupola(?)", "soróp=snake", "māróg=way", "koród=100 lakhs", "fātór=stone", "pormól=smell", "hātór=bamboo-mat", "dārvónd=door-frame", "korvónt=saw", "dóngór=mountain", "rākkós=monster", "voṇók=cocoon-shell", "bikóp=bug", "ḍukór=pig", "róng=colour"; all these have ā in the Plural. "Fód=boil", "dór=rope of plantain-tree", "sór=necklace", "kāsou=small tortoise", "fóṇḍ=grave", "rós=juice", . . . have ò in the Plural. Hence instead of ā we cannot write o.

Masculine Nouns ending in é change it into è; but I cannot say as yet, that this change of é into è is so extended as the change of o. Of many Masculine Nouns having é in the last syllable, up to this I could not find any one against this rule.

*Line 3, a fine.* "Bāpai or pāpā", strictly "pāpā"; "bāpai" is another form.

Page 25, *line 2.* "Kāliz" strictly means "liver"; yet usually it is taken for "heart".

Page 26, *para. 2.* "Burgeānu" belongs to *para. 1.*

Page 29, *para. 1.* There are some Nouns which take ia not ea; *e.g.* "bheñ, bhiā=fear". If a Noun ends in io or yo or uo, euphony requires only a not ea to be added; *e.g.* "surio or suryo=sun", "suriāk=to the sun". If we write yo and vo, we might say yea, vea *etc.*

Page 32, *para. 4.* "Ākānt" does not suit well, because more commonly it is declined according to the 2nd Declension.

Page 34, *note* 3. More commonly "boiṇ" is of the 4th Declension also in the Plural.

*Line* 3. Viz. this nasal sound sounds more distinctly than the nasal sound of the Plural; e.g. "burgeāṅk": exactly "burgeāṅ-k", pronounced however as "burgeāṅk"; but ñ of such Nouns must sound distinctly a pure ñ.

Page 36, *Ex.* 1. "Guru" is used by some also for priests of the Old Testament.

Page 37, *line* 10, *a fine*. "Sākāt", some say "sākād" oblique cases "sāgdā".

Page 38, *b*. Names of girls take a Neuter termination also in the Nominative, if possible; hence "Mārieñ = Mary" (girl): Māri (woman).

Page 39, *note*. Premature.

Page 41, *para.* 2. Premature.

Page 42, *para.* 4. "Lók" can be used in the Plural as in Latin *populus*.

*b*): "Mānis", used for a woman, follows the 1st Declension in the Singular, the 2nd Neuter in the Plural.

*c*): "Dāg" is often used also in the Singular.

Page 43, *line* 5. The form "bāpai" is more used in addressing.

Page 44, *line* 1. Only few consider small children as Neuter.

*Feminine: a*) This exception is to be limited to certain fixed cases; usually younger female relatives (not the wife by the husband), and women in much lower condition are considered as Neuter both in speaking to and about them; in other cases the Neuter Gender seldom occurs; hence the beginner will better employ the Feminine Gender.

Page 45. Add to *Feminine*: Abstract Nouns in "sāṇ" are Feminine; e.g. "koḍsāṇ = bitterness".

Page 46, *lines* 6-7, *a fine*. This difficulty can be considerably diminished so: Nouns of the 2nd Declension ending in a syllable with *o* or *é*, are mostly or always Masculine (see

p. 400, *note* on p. 24); Nouns of the 2nd Declension having ò or è in the Nominative Singular are mostly Neuter; *e.g.* "mòñ, pòñ, lèk".

Page 47. The names of male animals ending in o, have often, the Feminine ending in i.

Page 48, *line* 10, *a fine*. There are some exceptions; *e.g.* "fävo=due", is not declinable; some Adjectives ending in a consonant can sometimes take the terminations o, i, eñ. But these two exceptions are very rare.

Page 49, *lines* 1, 2. If the Adjective is predicate, it does not occur, usually, in the oblique cases.

*Line* 16. Some Adjectives ending in a consonant take a in the oblique cases for all Genders.

*Note* 1. Such use is not very extended.

*Lines* 13, 9, *a fine*. Yet Adjectives having a termination which is found also in Substantives, *e.g.* i, can be declined especially if used as Nouns; *e.g.* "gärvi=proud", "gärveañ mänšänk or gärveänk=to proud men".

Page 50, *b*): "boreo ästrio", better "boreo ästreo", as in the oblique cases too, e is used: still better "ästryo".

Page 51, *line* 17. "säkçe" is derived from "säkäç" by dropping the vowel a, because often in the Adjectives too happens what has been remarked on p. 13.

§ 2. Perhaps this and the following paragraphs might have been put more properly under Art. II.

Page 52, *para.* 1. Premature. Remark however that the rule here hinted at, holds good also when there are many subordinate Adjectives. (See an example in *para.* 5, page 53.) Moreover the Adjective accompanying the Adjectival Genitive, follows, in concord, this Adjective, not the principal Noun: "bore jiniëçiñ vāršan=years of good life".

*Line* 5, *a fine*. "sämeštāñ" can also be Nominative Neuter; better put this example: "säktañ gārāñçe fātār=stones of all the houses". Here it appears as an oblique case. At any rate the last part of this first observation is not obligatory.

Page 53, *para.* 3. In such a case there would be a composition; hence it would be better to put a hyphen: "Dēvā-kurpa."

*Para.* 4. According to *para* 1, p. 52, only "Somia Jezu Kristāčea kālžāčēñ fest" is right. By way of composition, we might say: "... Krista-kālžāčēñ fest". People say: "Somia Jezu kālžāčēñ fest".

To these subordinate Adjectives the rule of *para.* 1 is to be applied. The parallel Adjectives seem to agree directly with their Noun; *e.g.* "bangārāčīñ ani rupeāčīñ gārañ = houses of gold and silver".

*Para.* 5. The use of *ea* for *e*, of *e* for *ea*, seems to be not very correct theoretically; yet in some cases, *e.g.* "bāpāče nāviñ", there is universal use which has the force of a rule; those cases must be kept.

Page 54, § III. Premature.

Page 55. *An* is the termination of the Instrumental; hence it implies the meaning "through". (See Syntax.)

*Line* 5. The example is not very suitable.

*Line* 14. In conformity with the explanation it means "you who are far, go". "Poisilo" is better.

*Line* 12, *a fine.* "Foļ" for "fruit," properly is *n.*, and *ð*, if figuratively, more commonly, is *m.*, and *ó*.

*Line* 5, *a fine.* "moţto = very fat"; "moţo = fat".

Page 57, *line* 4. The last sentence is to be understood in conformity with the definition of the Church.

Art. II. As only numerals have been put, another title might have been better.

*No.* 2. "doni, dogi," they are declined just as "dōn, dōg", to which you add *i*; hence "dogañ-i" *etc.*

*No.* 7. "Sāt (pronounced quickly)"; as there are two long *a*, as I said in Ch. IX. P. III., this *a* seems to be the less long one.

Page 58, *No.* 43. "tečāļis or tevečāļis"; the 2nd form is more correct.

Page 59, *No.* 100. "Señ"; some pronounce "šeñ, šembor"; this 2nd form agrees with the Mahrätti.

Page 59, No. 160. Some say also "yekṣeñ ani sāt".

Para. 1. The first manner of counting is vulgar.

Page 61, line 1. Some do not use the second form for irrational animals; yet this form seems to be more common.

Para. 3. Cf. 231, para. 8.

Para. 4. Strictly speaking "sāvāi" does not mean  $1\frac{1}{4}$ , but is a general particle, in Mahrāṭṭi "sāvā", meaning "having a fourth more, or more by a fourth"; hence it is the proper form to express  $1\frac{1}{4}$ ,  $2\frac{1}{4}$ ,  $3\frac{1}{4}$ , etc.; in this way "sāvāi dōn =  $2\frac{1}{4}$ ", "sāvāi tīn =  $3\frac{1}{4}$ " etc. To say  $1\frac{1}{4}$ , "yēk" is understood, and can reasonably be understood according to the above meaning. For facilitating this point, I put together these fractional or mixed numbers:

" $\frac{1}{4}$  = pāu, or kālho"; " $\frac{1}{2}$  = ārdho"; " $\frac{3}{4}$  = pāuṇo, or mukāl"; " $1\frac{1}{4}$  = sāvāi"; " $1\frac{1}{2}$  = dēd"; " $1\frac{3}{4}$  = pāuṇeñ dōn"; " $2\frac{1}{4}$  = sāvāi dōn" (and so  $3\frac{1}{4}$ ,  $4\frac{1}{4}$ ...); " $2\frac{1}{2}$  = eḍets or eḍez"; " $2\frac{3}{4}$  = pāuṇeñ tīn" (in a similar way  $3\frac{1}{4}$  etc.); " $3\frac{1}{2}$  = saḍe tīn, " $4\frac{1}{2}$  = saḍe-čār" etc. For fractions lower than  $\frac{1}{4}$  see p. 244 n. 1.

Page 62. § II. Add also "čouto=fourth" as irregular; moreover from 19 upwards insert a before adding vo; e. g. "yekuṇisāvo, viśāvo, yēk-viśāvo, tiśāvo" etc.

§ IV. The distributive numbers can be used for the multiple numbers, because the distributive notion contains also a multiple notion; e. g. "čačār rupoi dover=put the Rupees four by four"; hence you must have either 8 or 12 etc.; but the prevailing notion is distributive, and properly it cannot be used for multiple numbers. The last mode in some contexts cannot be used exactly; e. g. having received four rupees and desiring to have four more, I cannot say: "dōn pāuṭi tsāḍ di", because this would mean 8 more (12). Instead of "dōn pāuṭi tsāḍ" sometimes it would be better to repeat the number; e. g. "dōn pāuṭi čār=twice four".

Page 63. § VI. Few persons use "dāñ" (Mahrāṭṭi दा) instead of "pāuṭi": Add moreover: to say "first, secondly...", they say "poile suāter, dusre suāter", lit. "in the first place, in

the second place". The form "poileaň, dusreaň" *etc.* as in Mahrätti, can be also used, yet it would rather mean: "by the first, by the second."

Page 64, line 4. "šeär": more commonly "šer"; in any case it must be pronounced quickly with the accent upon a.

Line 10. Better "kitlo-temp zäi," at the end.

Line 14. "Dedsea" is better.

Page 66, line 4. "Säma" can also be used, *e. g.* "Pedru Pauläk säma assä=Peter is equal to Paul". If the comparison is in particular, then "säma" does not seem very suitable.

Line 3, a fine. "assä" better "zäun assä".

Page 67, line 4. "bhāgivānt": some say "bhāgevant".

Page 68, line 4. Perhaps "uttim" has the same origin as the Italian "*ottimo*" and the Latin "*optimus*". It is used also in Kanarese, Mahrätti, and Sanskrit.

These comparative and superlatives, except "tsäd", might perhaps be considered as independent words, which can express also the comparative and superlative meaning of these Adjectives.

Line 18. "tikeň": "čikeň" is more common.

Add the termination -so. (See Part III. Ch. II.) In some cases by -leň some diminutives can be formed; *e. g.* "ghāñtleň=small bell".

Page 69, line 8-10. Among these modes I mention here another, viz. the doubling of the consonant, by which augmentative or superlative meaning is produced; *e. g.* "vođol=lately, just now"; "vođđol=some time ago"; "moťo=fat", "moťto=very fat". I cannot say how far this last mode can be used.

*Exercise:* "dhāiryavont", some say "dhāiravont or dhāirivont".

"Sukh". According to Max Müller (Sanskrit Grammar for Beginners, ch. II. § 116), final aspirate letters lose their aspiration, in Sanskrit; it seems that in the niece of Sanskrit, we should follow the same rule; hence either we should write

"sukhy or suk". This remark regards other words too. Yet throughout the Grammar I did not observe strictly this point, nor is it, perhaps, to be taken into consideration.

Page 70. § 1. Better "äveñ or äueñ.

"Amāñ" is an old Original of "amiñ", e.g. "amāñ pasun vināti kār=pray for us".

Page 72, para. 1. "*amore tui*=out of love to you".

Para. 2. viz. if the Postpositions govern the Original; for if it governs the Dative or Nominative, then the pure Dative or Nominative is used.

Para. 4. Cf. Part IV. Chapter I.

Para. 5. "Chiefly"; this kind of Instrumental is as well used for the Nouns etc.

Page 73, line 4, a fine. "tintso": this by analogy with "titso" is right, but used by very few; instead of it, "tāntso" is used.

Page 74. In the table, before "tanče", insert:

"... *pl. m. pd. sn.* tantso, tanči, tančeñ."

Page 75, lines 4-6. Such derivation is not probable.

Line 10. They can be used as well also as masculine or feminine.

Page 78, para. 3. In this example "koṇ" is not an Interrogative Pronoun.

Page 79, line 18. "Koṇ to" is not used commonly as a Pronoun in the oblique cases; as an Adjective, it becomes "koṇ-tea".

§ 6. 1. These can be called Pronouns also in Latin.

b) "*quilibet*=any one".

Line 8, a. f. "*yeyëklo or yëkyëklo*".

Page 80, line 11. "*aliquis*=somebody"; "*nemo*=nobody".

Line 18. "*aliquis*=somebody".

Page 82, line 19. "...seems to be out of place" viz. to Europeans, but in itself it is elegant. The exclusive meaning ("only") probably is the emphatic meaning which in some contexts takes naturally an exclusive meaning. Whatever it may be, this -ts can be translated often by "only".



Page 82. § 9. *qualis...talis* = as...as, *quot...tot* = as many...as many, *quantus...tantus* = how great...as great, *qui...is* = who...he, *quicumque...is* = whosoever...he.

Page 83, para. 9, see Syntax Ch. II. Art. III.

Page 84, line 20. "rāk=keep, *i. e.* guard".

Line 11, a fine. "sārgār", better "sārg"; or if you put "sārgār", add "assā".

Line 7, a fine. "tinčīñ": more common "tančīñ".

Page 85, line 8. "apuñ", better "apuñats". "Apuñ" in the 2nd person usually does not sound well.

Line 15. "Kontso išt": better use the Accusative.

Line 13, a fine. Some say and pronounce "dātārñ"; yet more common and more philological is "dótörn".

Line 10, a fine. "Kässäloi" means here "of any quality", not only *any*.

Page 86, line 8. Some say "Rupoi, rupia": this is more correct.

Page 87. The beginners can read observation 7, p. 118, and the last part of observation 26, p. 125, from line 7, a fine, before reading the Paradigm.

As a general rule all compound forms can be conjugated fully also in their elements, if the elementary forms are liable to conjugation; so, *e. g.*, "geleāuñ asleāuñ", "veteāleuñ asleāuñ", *etc.*; this must be kept in view, in order to be dispensed with repeating it many times. (See p. 123, l. 17.)

The conjugation of the Regular Verbs can be simplified, as regards the more common tenses of the affirmative form in this way (root: 2nd Person Imperative):

- 1) -tā is the fundamental termination of the Present Indicative.
- 2) -lo (-lā) is the fundamental termination of the Past Tenses ("lolo or -ullo" in the Past Perfect).
- 3) -tālo (Present and Past joined) is the fundamental termination of the Imperfect.

- 4) -tolo is the fundamental termination of the Future, *i. e.* nearly as the Imperfect.
- 5) -so is the fundamental termination of the Imperfect Subjunctive.
- 6) -tso is the fundamental termination of the Infinitive Absolute, Gerundive and Participle.
- 7) -uñ is the fundamental termination of the Subjunctive and Optative Present.
- 8) -leār is the fundamental termination of the Imperfect Conditional and Optative.
- 9) -iyet (-yet) is the fundamental termination of the Potential.
- 10) -zāi is the fundamental termination of the Necessary Mood.
- 11) -an (-in) is the fundamental termination of the Contingent Future.

1. The Participles usually have the termination of the corresponding tense, except that -tolo is also Present, and -tso is Present and Future.

2. The Compound Tenses are formed by adding "zatā or assā" to the simple form.

3. The fundamental termination moreover must be modified a little, sometimes, in the different Persons: usually the 1st and 3rd Persons Singular are equal (o or a); the 2nd ends in i (oi, ai...); the 1st Plural in uñ (auñ...); the 2nd in -at (-eat...). Sometimes this fundamental termination is not only modified in the different Persons but also in the same Person, according to the different Genders (terminations of the Adjectives).

For the sake of simplicity the periphrastic conjugation should be eliminated from the paradigm, and explained wholly separately.

Page 88, *Perfect*. The spelling -ia, instead of ea, is understood also for the Plural.

Page 89, l. 2 and 4. *āi, āāt* are more correct than *ēi, ēāt*.

*Line 2.* a of an is a mean between ā and ĩ.

*Line 8, a fine.* "utinam is veniret = oh if he would come!" "Deus faciat bonum = God bless you!" "utinam venisset = oh if he would have come!"

Page 90. *Imperfect.* "Corresponding" etc. this is its chief not its only meaning; i is commonly inserted, not a. Sometimes the Verb *kār* must be added.

*Line 6, a fine.* "sika zāleār"; probably it must be "sikat zāleār" (see p. 89, l. 5 et seq.)

*Line last.* About -iyet cf. p. 127.

Page 91. If you add the Past Perfect etc. of "zatā" or "assā" to the Present Potential and Necessary, you would get the Past Perfect Tense etc.

Page 92, *note:* Tēi is too hard; hence čī, čēñ will do, and so in other similar cases.

Page 93, *line 4, a fine.* Some prefer the form "natlo" etc. to "natullo" etc.

Page 94, *line 11.* Better "natullo": I would prefer to say "natullo, natulli" etc. as in the Imperfect.

*Line 19, et seq.* Not all make this distinction.

*Line last.* The insertion of the euphonical vowel is to be understood also of the 2nd Person Singular and Plural.

Page 95, C. "Not commonly used"; it is not rare.

*Line 6, a fine.* "If you like", i. e. if you like exactness. (See § 5.)

Page 97. "Zatā" is irregular as the Verbs ending in a vowel, not as *kār*, etc. (See § 7.)

To "zatā" and "assā" must be applied the remarks to be made on the 1st and 2nd Future Negative, Conditional and Conditionatum Negative of *nid* (see notes on pp. 112, 113, 114).

Page 100, *line 12, et seq.* Some say "zaisonāñ" etc.

*Line 19.* "As explained above", i. e. on p. 94.

Page 101, D. The full conjugation of "zatonāñ" is this:  
*Singular:* 1. 2. as given; 3) zatonāñ, zatināñ, zatenāñ.  
*Plural:* 1) zatenāñ, 2) zatinānt, 3) zatenānt, zateonānt, zatinānt.

H. Better. "zāunknatullo (*two* l).

Note 1. This note is to be put after "assā", p. 107.

Page 102, Note 1. Notwithstanding this reason, now I would write "asā".

Page 104, G. "ā-ci...." the hyphen is used only to show the reader the change of sound of s.

II. "niñ", better "nāñ". The full form "assanāñ" etc. occurs also.

Page 109, line 1. This seems to be the common form of 2nd Future; e.g. "when you will come I shall have finished".

D. The 2nd Conditional "nidlo" (ex. nidullo) must be conjugated as the Past Perfect.

Page 110, line 3, "nidtoñ" is used also absolutely in the meaning of "I would sleep"; so, e.g. "igärjent vetoñ: puñ vėl nāñ—I would go to the church, but I have no time".

E. 3) "niduñ" is vulgar.

Page 111, line 5, a fine. "nidanatuleñuñ, nidanatleñuñ". Although it seems to be right, yet such a delicate shade is not common, nor, perhaps, quite certain.

Page 112. 1st and 2nd Future. The exact form is as given there; yet very few use the full form; more commonly in the Plural 1st Person they use only the first form (nidče-nāñ), and in 2nd Person the 3rd form (nidčänant) or the 1st (nidčenant). The other Persons are used, as given in the Grammar.

Page 113. C. Imperfect. "Nidanāñ" must be conjugated as the Present Negative Indicative.

Past. "Nidanatullo" must be conjugated as the Imperfect Negative Indicative. This remark holds good also for the Conditional.

Page 114, line 7, a fine. The Latin means "it was not to sleep".

2nd Conditionatum. "Nidtonāñ" must be conjugated as "zatonāñ". (See note for p. 101.)

Page 115. "Nidtonāñ" could be used only in correlative sentences (as "tā to"); better use "nidanaye asollo".

Page 116, *para.* 2. I is much more frequently inserted than a.

*Line* 9, *a fine.* Some pronounce in such a way this *v* that it seems to be an *u*; consequently for the Verbs in *u* or *uñ* no change would take place.

Page 117, *para.* 3. *b)* There may be some exception required, especially by euphony; *e.g.* "sik" has "sikan", "zā" has "zāin". "Sik" is one of the excepted Verbs from the "kārmañi" construction. Perhaps these two irregularities are connected; time will clear up this point.

Page 119, *line* 8. The Future in -un (see p.109) seems to be simply the 2nd Future. Whereas the other forms (p.108) can be used only in some cases. (See note for p.109.)

*Para.* 9. "Nidtonāñ asollo" is used commonly only as 2nd Conditionatum; "nidtonāñ asollo zāin" is not often used; hence, for practice, the 1st Negative Future can be used also as 2nd Negative Future.

Page 121, *line* 10. For practice, keep only "nidtonāñ" as 1st Negative Conditional, and "nidtonāñ asollo" as Past Negative Conditional.

Page 122, *line* 15. The Imperfect Subjunctive has a pure *s*; hence the termination -so, -sí, or -señ is not included.

Page 123, *line* 5. "*Conspici potuit*" = could be seen".

*Line* 8. "*Facturus erat*" = was doing", yet in such a meaning it is not common; it is used, commonly, for *fecerit*. In the above periphrastic meaning people say rather "kārūn assolo" or "kārtañ thāñ assolo".

*Line* 18. "...in o", add: "also if o is followed by nāñ". This double conjugation takes place also in other tenses (see the preceding observations).

*Para.* 20. The termination *je* is often used, but vulgar: *ze* for *zāi* seems also, although frequently used, too dialectical.

Page 124, *line* 1. "nāñ" is not very nasal; in Mahrätti it is not nasal, so that we might be entitled, perhaps, to write nā.

*Para.* 23. Add "also the Masculine in the Plural changes o into e."

Page 128, *line* 5. "Khiañ" perhaps "khēñ": There is a varying pronunciation.

Page 130, *line* 4. "Kiteñ āuveñ kārīzāi" better: "āuveñ kiteñ kārīzāi".

Page 132, § 1. Generally only *āi* or *i* is the right mood; *ai* or *oi* or *ei* generally is not quite correct; yet in some rare cases it may occur. Or we may say that *āi* seems to sound *ai* or *ei*, if we do not consider it carefully.

§ 2. "Yekameka" can be put also in other cases; *e. g.* "yekamekāčēr kuṭ kārītāt".

Page 134, § 4. These Verbs are to be used with great circumspection.

Page 135, § 5. More exactly thus: "mārñ geleñ=*lit.* the having beaten went, *i. e.* finished"; the Gerund in -un is the subject of "geleñ".

§ 6. Except the form in "-tāñ, thāñ assā", the others are not commonly used, except in some peculiar cases.

Page 137, *para.* 8. Only "yeunk" can be considered as grammatical.

*Para.* 9. "Vetso or veso"—the first form is right.

Page 140, *para.* 12. "món", better: "mhón" according to the Mahrätti; some say "mhun".

*Para.* 13. "ubzono"; as it is doubtful, so better avoid it.

*Para.* 14. "bosta" seems to be used for the Present, because the Perfect is used for a thing which still continues (see Syntax), yet in itself it is not Present.

Page 141. c) The same happens in the Supine; hence p. 142 "paloñk", or better "palvonk". Yet this point is not settled as yet.

Page 142. Add the Participle "paloaunk natullo" (*Caus.*) and "palvanatullo" (*Neuter*).

Page 143, *para.* 3. This is not clear, say simply: they make -antso instead of -auntso. The initial vowel of the termination (a or i of an in...) is omitted, if it is the same as the last vowel of the root.

*Para.* 4. Add: This i is omitted also in the Imperative, e.g. "ubzāundi", from "ubzāi".

Page 144, *last line*. "Pedrun", right grammatically, but not common; they would say: "Pedru vorviñ kārtāñ = I do through Peter".

Page 145, *line* 13. More common "aplea itleāk mārñ ghetālo".

*Line* 3, *a fine of the text*. "aplea...jietāñ"—more common: "yeklāts jietāñ".

Page 146, *lines* 3, 4. "kāñ"; as correct form use "kāñeua".

*Line* 14. Better "melāgi?"

*Line* 4, *a fine of the text*. "siktoloñ astoloñ"; more common: "siktāñ thāñ astoloñ".

*Line* 3, *a fine of the text*. "kāñeuišo assā", more common: "kāñeizāi".

Page 147. 1. a) "poisilo" better than "poislo".

"sāklo", say better "sākāilo".

"tea kusilo", better "tea kušitso", and so the other compounds.

Page 148. b) "disā<sup>o</sup>dis...or disāñdis, disāñdisātso".

"vegiñso": seldom used.

"māgirtso" better than "māgirlo".

"yedól pāriant", Adjective "yedól pāriantlo".

*Add*: "yedól = up to this", "yedóli = even up to this".

"sekiñ": "sekintso".

"phuḍe", *Adj.* "phuḍlo".

"āprupātso" better than "āpruptso".

c) "čikeñ" more common than "tikeñ".

"sumārso", better: "sumārātso".

Page 149. *d*) "sāsārāyetso" or "sāsār".

"kapās or kapāz".

"soukāsāyetso" is more correct.

Page 150. "niñ", better say: "nāñ".

Page 152. "vesleān", better: "issileān".

*Para.* 3. "-nt" now is not a Postposition.

Page 153, *para.* 6. "sārgārānt", see about it Part. IV. Ch. II. Art VI.

Page 154, *line* 7, *a fine.* "maldisāoñ", better put it in the beginning of the sentence.

Page 155. The English *or* in sentences like "does he come or not" is omitted, and the negative particle only suffices: "to yetāgī nāñ?"

*Line* 16. "Mōñ", some say "mun"; better: "mhōñ or mhun".

*Line* 2, *a fine.* Not correct, the form "-leār" with "zārtār". (See p. 251.)

Page 157. "Synetymology": Some might not approve of this new word. I could not find a better single word. In two words we could have said "General Etymology". See, however the new words used by Max Müller, and you will either blame, together with me, also Max Müller, or let such a title pass. I grant, however, that the things spoken of here, I would have put in Part I., II., IV., if I could have done so; but this part had arisen while printing, when it was too late to insert these things in Part I. and II.; after all, this division is the same *quoad substantiam*, as the division of Etymology in particular and general, which division is no doubt right. Moreover it seems to contribute to clearness to collect into one place things distinct from Syntax and Etymology. I grant also that I have anticipated some things of Part III. in Parts I. and II., because from the very beginning of printing I thought to put in Part I. and II., the most necessary things treated of here.



Page 158, *para.* 4. -re is used sometimes also for men, and -go also for women, especially by elder relatives towards younger ones.

Page 161. c) Some pronounce nearly -ši, -šeñ; it is better -si, -señ.

*Para* 5. "I" has sometimes an emphatic meaning when joined to the negative particle, similar to the Latin *ne quidem*, *nullus omnino* etc.; see an example p. 165, l. 9, *a fine*.

Page 162, *Chapter III*. The last example can be better explained in another way. (See p. 241, *note*).

Page 163, *Art* 1. Instead of a, sometimes au or similar forms are used.

Page 164, *line* 3. This is the common mode of making a Substantive negative.

a): This is the common mode of making an Adjective negative.

d): "näiñ assalo" can be changed, *e. g.*, into "näiñ astanañ".

Page 167, *Ch. V*. It seems that as we have Causative Verbs, so we can have derived Causative Nouns; viz. if the Noun has a causative meaning, it must insert some letters (especially o or ä); but this is not quite certain, although it is certain of some Participial Adjectives; *e. g.* "dukountso, dukitso". Hence from Causative Verbs are derived, in this supposition, Causative Nouns, from non-causative Verbs non-causative Nouns.

Page 168, *line* 11, *a fine*. "Bäir-gälneñ" does not sound well.

*Last line*. Add: Instead of -ni or -neñ, they use sometimes -na; *e. g.* "söd = seek", "sodna = inquisition".

Page 169, *line* 1. "Särkeñ" is an elegant but not much used termination. Sometimes the termination -poñ, -ap etc. have the same meaning.

*Line* 14. "Sermävist", not a common word.

*Line* 11, *a fine*. "čeđuñ" is rather derived from "čeđo", etymologically, although, as to the meaning, it is used for girls, as "burgo" for boys.

Page 169, *line 10, a fine.* "pāḍi" is formed regularly.

The termination in or n is used especially with Nouns ending in a consonant, (in ar, in the first place) i is used with Nouns ending in o.

Page 170, *para. 1.* -lo is added also to Adverbs or Postpositions; *e. g.* "voir, voilo; "mukār, mukāvelo". Moreover its meaning is, sometimes, not exactly, "coming out". Strictly it is the 1st Locative adjectivized; the meaning "out of" must be rendered by some other word, *e. g.* "bāir", or by the context.

Page 172, *para. 5.* This holds good also for the Negative Adjectives. The Noun prefixed is Singular or Plural as the meaning requires; *e. g.* "cloudy sky = kupañ (Pl.) aṣṣalleñ molāb".

*Para. 6.* Better "dik".

Page 176, *para. 2.* In some cases to the Adverb in -eñ the Gerund of -kār (-kārñ) is added.

Page 177, *line 1, et seq.* "zāuñ=lit. by being or becoming or by having been or become"; hence to know whether this form can be used, substitute this literal translation, and see whether then it is suitable.

Page 180, *line 1.* "reunion", say better: "college".

Page 181, *Ch. VII.* Perhaps the rules about ñ could be simplified, especially in compounds; viz. ñ might be omitted in some of the indicated cases, although strictly speaking there should be ñ.

Page 182, *c)* There are some exceptions; *e. g.* "paṭlāu".

Page 183, *line 4.* But Pronouns have ñ also in the Instrumental, and the Pronouns of 1st and 2nd Person also in the Nominative Singular and Plural.

*c)* This never or almost never happens.

Page 185, *line 8, a fine, et seq.* Although this is true, yet for the sake of simplicity, let us distinguish only what is absolutely required, i. e. s, ts, ċ, leaving the other shades to practice.

Page 186, line 3. "...into tē", in order to simplify, let us say "into ē".

Line 9. ಮನುಷ್ಯ is a Kanarese word, ("mānuṣa=man") not a Konkani word written with Kanarese letters.

Line 20. e. g. "porza, porze=people": yet some say "porje".

Line 22. e. g. "māz, mazā=centre".

Page 188, line 11. "...to the Canarese", i. e. this sign of the Kanarese Alphabet is used as a sign of half vowel in some languages, e. g. in Tulu; in Kanarese it is a sign of an absent vowel. (See note on Part I.)

Page 189, line 1. As I did not pay great attention to this point, especially to its spelling, so this rule has not much value.

At all events, as I said, let us keep only ʋ as a sign of half vowel.

Line 4. a fine. Add the change of ó into ă or ô. (See notes on 2nd Declension.)

The sound of ʃ or ʋ can be approximately perceived in pronouncing, e. g. "et", by removing suddenly the tongue from the roof of the mouth after having pronounced t.

Page 190, line 4, et seq. This rule requires further consideration: it is however true that euphony seems to require the indicated changes.

Page 191, line 7, a fine. "šēl", some pronounce "šel".

Page 192, line 7. "throat", add "and nose".

Line 17, et seq. This letter is called vocalized r by the author of the Polyglot Vocabulary, most appropriately, as far as I can judge in this delicate matter, which is rather foreign to my subject: it never or very seldom occurs in Konkani.

Page 193, line 15, a fine. It seems better to use ʃ for the "virāma", ʋ for ʋ.

Page 194, line 15. Hodson says that it is a vowel or a consonant according to the position.

Page 196, *line* 12, 13. It is more common to let the word agree with the Masculine in preference to the Feminine (as I remarked in line 10-12) instead of using the Neuter. The same holds good for Verbs.

Page 197, *line* 6. In Mahrätti the Neuter Plural in such case is used: but after having written this page, I came to know, that commonly the daughter-in-law, speaking about the mother-in-law, and the wife of a younger brother, speaking about the wife of an elder brother, use the Plural Neuter; in other cases such a use is not common.

The Verbs compounded of a Noun and an Adjective sometimes are considered, as to concord, as simple Verbs; e. g. "näš kār, inkār kār", which consequently govern the Accusative, although etymologically they should govern other cases.

*Note* 1. Probably it is a mistake; at any rate it seems better to avoid such a use.

Page 198, *para.* 6. Not seldom the adjectival Genitive seems to follow, as to concord, the rules of Nouns rather than the rules of Adjectives.

*Line* 7, *a fine.* Cf. note to p. 240.

Page 199, *para.* 9. It can be reduced to *para.* 6; because in the full sentence we should say "zakā ukto kelā".

*Para.* 10. Time will clear this point: some say that "vord" means only "news", and even in a meaning of contempt: the Noun should be "vordegār".

Page 200, *line* 17. If the Neuter is used, in some cases it is better to add "kār".

Page 201, *Exercises, line* 1. "Koṇ" better "koṇ-i (Indefinite)".

*Exercises, line* 7. "ismāl", perhaps better: "ismāl or ismól": at any rate it is a foreign word.

*Exercises, line* 10. "astit", better: "assāt".

Page 203, *line* 12, *a fine.* The termination -neā is not in common use, except for few Nouns.

Page 205, *line 14*. "keḷambo", some say "keḷambo".

B. "Omitting" *etc.* this remark regards not only the Nominative but also the other cases and other parts of speech. The things clear by themselves or common also to Latin or English are often omitted.

§ 1. 1. Materially is Nominative, but philosophically is Accusative in a different form and so also 2. When the English Noun is or can be preceded by "as", that Noun is put in the Nominative followed by "mōṇ" (*or* "mollo" *etc.*)

Page 206, *Exerc., line 1*. "mēlnītidār", better add "kārn".

§ 2, *line 6*. "Author of the..." *i.e.* of the Grammar which has the title "The Student's Manual of the Mahrāṭṭi Grammar". Whenever I mention Mahrāṭṭi Grammar, I intend to quote this Grammar.

*Line 5, a fine*. "unčeāk", add: "or only -čeāk".

Page 207, *line last*. "but...", viz. etymologically; yet use can prevail over etymology.

Remark about Dative as also about Accusative *etc.* that there are other cases in which Dative (or Accusative *etc.*) must be used; *e.g.* "te šikšek tārtārtān = I tremble at that punishment".

Page 209, *line 7*. "kirkoli": compound of "kirkol" and "i."

*Line 9*. "seguṇā thāiṇ" seems to be better than "seguṇāniṇ"; this second form does not express exactly the meaning of "thāiṇ"; yet "seguṇāniṇ" is more common.

*Line 10*. "sālgi": some think that "sālgi" cannot be used in a good meaning as here; such opinion comes from the abuse of "sālgi" for bad things; yet in itself it is a good word and used also in a good meaning; see in the Mahrāṭṭi Dictionary of Bābā Padmānji, its meaning agreeing with the Konkani meaning. What is the good thing of which no abuse can be made?

Page 211, *note 1*. Perhaps better "vidye-sāl, *or* pāṭa-sāl".

Page 212, *line 9, a fine*. "poisleān", better "poisileān".

*Para. 7*. Adjectives in -ntlo and -lo are different; *e.g.* "šerāntlo... voilo".

Page 213, *para.* 9. Such form in -*čēān* or -*jeān* is sometimes used also with the Potential. (See P. IV. Ch. III.)

*Para.* 9, *last line.* "thāiñ" and "tantleān" probably have a different root; moreover the meaning differs somewhat.

Page 214, *line* 10. The meaning is: "It is not required to go through the town of Goa, although you pass near to Goa".

*Line* 11. Some say "Rupiā" *etc.* in the oblique cases, instead of "Rupoiā".

Page 215, *para.* 1. I said elsewhere that this -*nt* comes from the Mahrāṭṭi -*ant*, still used in that language as a special word, but not in Konkani.

Page 216, *line* 10. "dhu". In Mahrāṭṭi it is aspirated; yet in Konkani it seems to sound not aspirated.

*Para.* 4. We can say also "Devāk satmand" *etc.*

Page 217, *line last of the text.* viz. That author says (p. 17) that the Vocative is the crude form.

Page 218, *para.* 3. In such case there would be a composition; hence hyphen, and would coincide with *para.* 4.

Page 220, *line* 2. There seems to be a slight difference of meaning between using the Dative and the Communicative.

*Exercises, line* 4. In this example it is better to use "thāiñ", not "kāḍe".

Page 223, *line* 2. "Drāṣṭāntāk" perhaps not in common use.

Page 224, *para.* 7. Sometimes such a Substantive must be put in the Plural, and then the Noun converted into an Adjective (Genitive) should agree with it also in number, (although we find examples in which that Adjective does not agree in Number); *e. g.* "dusreāñčo čestāio kār = mock others". Moreover there are some Verbs of this kind which cannot govern the Genitive, although etymologically the Genitive should be used, *e. g.* "nāṣ kār".

Page 225, *line* 14. What is said about -*lo*, must be understood of the Adjectives in -*ntlo*; for the others may not be according to this explanation. Sometimes the Adjective in -*ntlo* means "...out of..."

Page 226, line 4. "tirzāun" is not a real Adverb.

δ) "... *et memorari* ..... = and to remember his Holy Testament the oath which he swore". Remark that "ugdās" is masculine; yet -jeñ agreeing with "pārmān".

Page 229, line 2. The Postposition must be used, but with the required changes, *e. g.* with a full relative sentence or with a participial sentence.

Page 231, line 1. Better "an answer to be given by them became impossible".

Para. 7. You find many of these Adjectives in the Dictionary. Usually it is better to resolve them into a Finite Mood, or at least not to use them as a predicate (p. 199, l. 7-4, *a. f.*)

Para. 8, δ) "... short but slowly", viz: closed and slowly.

Page 233. α) and δ) are elegant but not common modes.

Page 234. § 1. This is a gleanings of Part II.

§ 2, α. "... usually are not", say "not often are...".

Page 235. δ) Better say that "to is like an article"; then we could say: "o to mānis = this is the man", or "manis..... o = (the) man..... this".

Line 2, *a fine*. If we do not consider "tintso" (as I noted when gleanings the Pronouns), then we must take away 12 combinations, 6 of "-tintso", 6 of "-intso".

Page 237. α) In such sentences "tasolo" is often used in the second part.

Page 238, line 13, *a fine, et seq.* Yet instead of "jintso" people use "zantso"; hence only 18 combinations.

Page 240, line 13, *et seq.* It seems that if there is no word in the Nominative with which they should agree, they are put in the Neuter Singular. Perhaps the rule of the Mahrātti Grammar can be useful here, viz.: These declinable Adverbs are put in the Neuter Singular, α) when the subject of the Intransitive Verb is omitted: δ) when such a subject is inflected: c) when both subject and object of the Transitive Verb are inflected.

Page 242. *δ*) Some say "khāintso" instead of "kontso"; I think however that "khāintso" and "kontso" are two different Pronouns. We may add "kāintso" derived from "kāiñ=when". These Pronouns can be also non-interrogative.

Page 245, *para.* 3, 4. About Past and Perfect we might perhaps follow this simple rule: Use the Perfect to express that an action has been very recently completed or that an action has been completed in past time, yet the state of things brought about continues up to the present, for other past actions use the Past or the Past Perfect.

*Para.* 5. I doubt about the correctness of using the Past Perfect for the Imperfect.

Page 247, *para.* 7. In some cases the form in *an* (or *in*) can be properly used as 2nd Future. (See p. 273, *note.*)

See the note on this point, in the 2nd Part, viz. on page 109.

*Add:* This mood is used for the Future when this contains something Imperative; *e. g.* "make peace, then you will offer your offering to God".

Page 249, *para.* 2, *line* 6. "Only" is not exact, if we take "only" rigorously, (see page 266, *line* 9, *a fine.*)

Page 250, *line* 8, *et seq.* The form in "sarko" probably means also suitableness, as I said of the Adjectives compounded with "sarko".

Page 254, *line* 6. The form in *-toñ* can also be used in this meaning; *e. g.* "āuñ itsārtoñ=I should like to ask".

*Line* 15, "see below". This has been explained already.

Page 263, *line* 5, *a fine.* "yetanañ", better: "yeun or aileā uprānt." The Latin means: "and the rest I will set in order when I come".

Page 268, *line* 1. "astāñ *etc.* = I am habitually".

Page 273, *para.* 12. 2) In this meaning it is not often used.

*Para.* 14. "Vātsunk tanktā" seems to be improperly used for "*licet legere*".



Page 273-274, *and alibi*. Some of the Latin sentences are rather Konkani-Latin than pure Latin, in order to show more distinctly the things.

Page 274, *line* 12. "above mentioned", "uprānt" excepted.

Page 276, *line* 21, to "-un" add "and -unk".

Page 279, *para.* 6. Some take these Verbs as Neuter; yet after careful inquiry, I can say that many take them also really as passive, if the vowel is open; much more, that this is in conformity with Sanskrit, the grandmother of Konkani.

Page 280. See another mode by *pāu* in the I. Appendix, p. 331, which however is low. It corresponds nearly to the Hindustāni "jānā", and Mahrāṭṭi "jāṇēñ = to go", whereby the passive voice is expressed sometimes in those languages.

Page 286, § 7, *line last*. Better: "yekamekāčēr"; else it is doubtful.

Page 288, *line* 3, *et seq.* The given example does not suit the Latin expression well; we should take a compound Verb, one element of which expresses something more vague and undetermined; *e. g.* "āpoun āḍ or tzālun vetā". Notwithstanding, the given example can be made suitable by modifying somewhat the explanation. I need not say that I do not intend to find in this kind of Verbs a perfect similarity to the famous *materia* and *forma*, as the particle "as" of the text shows; I intend only to imprint in the mind this unknown point by a known similar point.

Page 296, *para.* 2. "moṇsār", variety of "moṇāsār".

Page 297, *line* 2. "phudā", some say: "phudār;" probably they are two Nouns.

*Para* 9. "Khāl" occurs also in a proper meaning, and for material things: "taḷa", properly, according to the Mahrāṭṭi, should mean "at the bottom of".

Page 298, *line* 8, 7, 6, *a fine*, belong to *para.* 11.

Page 300, *para.* 22. Often "kaḍtso" is used for "thāun" viz. if for "from" we could substitute literally "being near or

from being near"; yet an exact literal translation of "kadṭso" is not easy. (See p. 298, para. 10.)

Page 301, para. 25. "Magṇēā vorviñ", better "māg-ṇēñ kārṇēā vorviñ", or "Dēvā lāgiñ māgṇēā vorviñ".

"Khālinastanañ," better: "khālanastanañ" or "khālnastanañ".

Para. 26. By accident "šivāi" has not been put in the example: it should be "... sosyḷlea šivāi".

Page 306. a) In such cases the Accusative usually is not omitted, as it can be omitted in Latin; e. g. "I have been educated = *educatus sum*, makā vādāilā".

c) Some do not say "takā khāviet"; yet it is not wrong.

e) This remark holds good also for the Negative form.

Very few persons do not follow this rule; they say: e. g. "tuveñ mojiñ utrañ āikaliñgi?": yet the almost universal use must prevail over the use of a few persons. They will say: the Verb must agree with the object. I answer: universal use is a stronger rule on this point, than the rule of concord. At any rate time will clear up this point.

Page 307. f) If these Verbs are made Causative, they follow the "kārmāñi" construction.

Page 308, line 1. The same participial sentences are used also when an English secondary sentence is translated by a Konkani Postposition; because this governs the Participle. The only change to be made is of the Verb into the Participle. (See some examples p. 339.)

Page 310, § 1. In interrogative sentences it is not required, as a general rule, to put the subject after the Verb.

Page 311. If there are two or more subordinate sentences, that which governs follows the governed one.

Page 312. As regards the sequence of tenses, nearly the same rule of the English holds good, except that very often the Indicative is used for the Subjunctive.

When the secondary sentence does not imply any *oratio indirecta*, then it cannot be resolved into a *directa oratio*, but

the rule of the sequence of tenses is observed; *e.g.* "he saw that the bear was excited = asvel utsamboļ zāun assaleñ mōṇ taṇē poļeilāñ". Yet sometimes Konkani uses the Present instead of the Imperfect or Past; *e.g.* "to Igārjent toḍou kārtā mōṇ poļeun ajap zāle = having seen that he remained long time in the church, they were astonished".

Page 313. From this change of the *oratio obliqua* into *oratio directa* derives the frequent use of Present Tense instead of Past Tense. Yet this change is not obligatory.

An English *oratio indirecta* (at least in *potentia*), can be translated 1) by changing it entirely into an *oratio directa*, retaining however "mōṇ": "he prays God to forgive = bogos mōṇ..."; 2) by putting only the Verb in the tense required by the *oratio directa*: "Let us pray God to extend His hand over us = Dēvā lāgiñ māgiāñ, to āplo hāt lambāi mōṇ amče voir"; 3) by putting the Verb in the Mood or Tense, but not in the Person, required by the *oratio indirecta*: "Saserdot māgtā Spirita Santā lāgiñ to tumče voir yeundi mōṇ = the priest prays the Holy Ghost to come in you".

Page 314, *Art. I.* In North Kanara many speak also Konkani, but as I am informed, so different in some places from the Konkani of South Kanara, that it approaches to the Goanese branch, if it is not the really Goanese branch, which is considerably different from our branch both in rules and words, as I have seen by comparing some words and sentences of that country with ours.

Page 315, *line 21.* "etc." Among these other languages hinted at, I mention especially Hindusthāni.

*Line 2, a fine.* If this book should happen to fall into the hands of learned philologists, I admonish them beforehand that I do not insist much upon the words *Dravidian*, *Gaurian*, *Turenian* etc.

Page 317. *b)* In order not to contradict what I said on p. 316, we must understand these things thus: *actu* Konkani is almost a collection of dialects; *in potentia* there are common

forms, which although apparently different, however by diligent consideration may appear *in the main* also *actu* common. Hence we can say that Konkani is on the way to become a formed language.

Page 318. The purists of Konkani, instead of begging at every step from Mahrätti or Sanskrit, should try to express the notions with Konkani words, avoiding however too vulgar modes of speaking; this is certainly a very difficult but useful task. I do not however deny that in some cases we may borrow some words from those languages.

Page 319, *para.* 3. Not only composition, but derivation also should be employed, and what is more important, inquiring which existing words in Konkani could render properly or metaphorically, the Latin or English word, although the words are not commonly used in such a way.

One of the many things to be done, not mentioned there, would be to try to have some uniformity both in rules and words, in order to make a cultivated language above so many varieties. If some of the rules of this Grammar and some words of the Dictionary are found not well founded or not suitable, others should be substituted as more fit; but we should stop then at some.

Page 324, *para.* 7, *line* 4. "Negative form", add "of Verbs"; yet such mode is perhaps not vulgar.

Page 325, *para.* 1, *et seq.* Only a small number of the different senses of these Verbs has been given.

We may add out of many other things, as a peculiarity of Konkani, the frequent use of converting into Adjectives, Adverbs or Postpositions.

## APPENDIX I.

As the title shows, it is not my intention to put down all the difficult modes of speaking, nor do I intend to put down only really difficult modes; but to gather out of a number some

modes of speaking, which *passim* have been hinted at throughout Grammar, or have not been put at all.

Page 330, *last line*. "bòl karinastana", better say "āḍ-aileā šivāi".

Page 331, *ac si* ... "paullea bāri", is too vulgar; better: "...mārleleā bāri".

*Quippe qui*. "gratsār" means "fortune, *i. e.* fate".

Page 332, *line 8*. "sarlea", better "bāir-sārleā", or "geleā".

Page 334, *Donc. a*) With "moṇāsār" it is more common to put the Verb in the 3rd Person Singular of the Present Indicative (also for Past Tenses); *e. g.* "te (tuñ, āmiñ) yetā moṇāsār".

Page 334, *line 18*. "tsād", better "zaḷān = *lit.* with burning (sorrow)".

## APPENDIX II.

1. In writing Konkani with Kanarese letters I have followed the principle of similarity, *i. e.* I have written in such a way that only those letters which are pronounced and their pronunciation should be written; *e. g.* *āi* is expressed not by *āi* but by *ai*; because *ā* is rendered by *ai* not by *ā*. Hence I have deviated somewhat from the common way, and also from the Kanarese rules regarding writing; *e. g.* I write *zāun* (zāun), not *zāvun* (zāvun), *dēḷu*, not *dēḷu* etc. The reasons of this deviation are: *a*) because the beginners, not versed in the vernaculars, would have taken up, in doing else, a wrong pronunciation, unless I had given some other rules about this point; *b*) because in Mahrāṭṭi, which is the proper alphabet of Konkani, I found a similar manner of writing; so I found written "पाऊस = pāus", not "pāvus", as some write<sup>1)</sup>;

<sup>1)</sup> The same remark holds good for other deviations; *e. g.* about *ai* joined to *u*, *ai* etc. Yet I did not keep Mahrāṭṭi as ruling principle in every case: the ruling principle is the common usage in speaking and conformity of pronouncing with reading according to the Roman way of reading, which way more or less prevails at least as to the sound of the vowels, and has been laid down as the foundation on p. 1.

c) this manner is more simple, easier and also more scientific. This reason especially prevails when we have to settle the manner of writing. This I could do the more readily, as Kanarese is not the proper alphabet of Konkani, and nothing is settled. d) The rule about accent should have been changed, if I had followed the Kanarese common manner.

2. As regards the translation, I have used some foreign or less exact words, although there is the pure or exact Konkani word, for the reason stated in P. IV. Ch. III.; so, *e.g.*, to say "Gospel" there is a beautiful Konkani word used also in Sanskrit, Mahrätti, Kanarese and Tulu.

3. Although I tried to adhere to the Latin text, for the reasons stated above, yet in some cases it was rather difficult without losing too much of Konkani propriety; hence in some rare cases the translation is not quite literal. Moreover while translating into Konkani I had under my eyes, not the English, but the Latin Vulgate with the Notes of Menochio and the French paraphrase of Carrières; hence some sentences literally agree with the Latin, not with the English translation.

4. We need not remark on some imperfections owing partly to the literal translation, partly to the great hurry with which this has been done. Hence, no doubt, a better translation could have been made in other circumstances; consequently I limit myself to remark on only these more striking points.

Page 360, v. 3, *et alibi*. "somzikāy", better "somzon".

Page 369, v. 19, "gāt", better "tir".

Page 370, v. 28, "iṣṭa kāḍe", better "iṣṭāk".

Page 376, v. 13. Some decline "upādēsi", according to the 2nd Declension; yet this is not so correct.

## PART II.

This 2nd part is at the same time a kind of "Errata-Corrige" and reduction to uniformity. Nobody can be surprised at the following list; for 1) a perfectly correct mode of writing throughout, was beyond my aim (see pp. 2, 6, 295); 2) many things can be written and are pronounced in many ways; hence sometimes I have written the same word in one way, sometimes in another way: here, for the sake of simplicity, I choose one of these modes, viz., what I judge to be more correct; 3) nothing is settled in this language; hence although I established the signs to be used from the very beginning, yet, owing to the state of Konkani, on the way I saw that something could have been better put in another way; hence also, the variety in writing the same word. Therefore the many corrections often are rather only a reduction to uniformity. However I do not intend to correct every thing which perhaps could be mentioned, because about some points I am not sure, especially as regards the aspirated and cerebral sound. Many of these correct modes of writing have been hinted at in Grammar. Here I put them together.

### A. General Corrections.

#### 1. Complexive Corrections.

1. "So", termination of the Adjectival Genitive and of some Participles should always be written -tso (see p. 122, para. 15).
2. ja, ċa, termination of some words of the 3rd Declension, should be written jea, ċea (see p. 26, *et seq.*).
3. 2nd person singular of Contingent Future *āi* for *ċi*, and 2nd person plural *šāt* for *ċāt*.
4. Past Participle in compound tenses with two l ("lolo-ullo, -llo"), and so also all Past Participle in *lo* used as Adjectives (see p. 262).

5. Tz, always ts (see pp. 193, 397).  
Tē either ts or pure ā.
6. Sometimes the euphonical vowel has been omitted.
7. Imperfect Subjunctive should be written with one s.
8. Causative Verbs in āi or i only.
9. Na should be always nasal, although in Mahrātti is not nasal, and in Konkani too it is not very much nasal.
10. -nt of the Locative is -nt: and so often ñ has been written n, when there was no necessity to write ñ.
11. The Past Tenses should have ʻ instead of ā.
12. Whenever an Adjective or Participle has o in the penultimate, it is changed into e (sometimes ʻ) when the last syllable has not the vowel o (see p. 187).

## 2. Single words which often occur.

### *Errata—Corrige.*

āḍ...hāḍ<sup>1)</sup> (var. aḍ)  
 aḍār...aḍār  
 aḷtsi...alsi; some make it  
                   cerebral, in Mahrātti  
                   it is not cerebral.  
 ārdo...ārdho (var. ārdo)  
 āriyeklo...hāriyeklo  
 ātmo...ātmo (although in  
                   Kanarese ā-)  
 bāgivont...bhāgivont  
 bair...bhāir (var. bāir)  
 bāṣ...bhāṣ (var. bāṣ) [bāu)  
 bau...bhāu (brother) (var.  
 beñ...bheñ, bhya  
 benjer...benjar  
 beṭ...bheṭ (var. beṭ)  
 beṭai...bheṭai (var. beṭāi)  
 bitor...bitār

### *Errata—Corrige.*

bógār...bāgār (var. bāgār,  
                   bógār)  
 bor...bhor (var. bor)  
 čo (*in compounds*)...čou  
 daḍlo...dadlo  
 dik (*direction*)...dikku  
 dosmānkai...dusmānkāi  
 duḍḍu...duḍu  
 duv...du  
 gāl...ghāl (var. gāl)  
 gār...ghār (many say also  
                   “gār”)  
 ge...ghe (var. ge)  
 hanga...anga  
 kālto...khālto  
 kāi...kaiñ  
 kai...kaiñ (if it means  
                   “where”: khāiñ)

<sup>1)</sup> What is said of the original form, must be said of its derivations.



*Errata—Corrige.*

kakult...kākult  
 kassolo (kosso) }  
 tassolo (tasso) } with one s  
 assolo (asso) } i. e. "kaso-  
 zasso } lo" etc.  
 keļ...kheļ  
 koṭṭo...khoṭo  
 kumzār...kumsār  
 kuṣi...khuṣi (var. kuṣi)  
 lukṣān...luksān  
 maṭouñ...māṭou  
 māuñ...māu (=scar; father-  
 in-law = māuñ)  
 moļaba...moļba  
 moļleār...moļeār  
 monis...mānis  
 nilso...niḷtso  
 pānz...pānts  
 pāriānt...pāriant  
 paṭlauñ...paṭlau  
 phaḍe...phuḍeñ  
 -pon (termination of Abstract  
 Nouns)...-poṇ

*Errata—Corrige.*

rāṅ (*sing.*)...róṅ (*sing.*)  
 rāṅ (*plur.*)  
 sarti...sāṭti  
 sollo...sollo  
 sotrai...tsātrai  
 tāṁḍo...tāṁḍo  
 taniñ, taneñ etc. ... tañiñ,  
 tañeñ etc. (and so  
 similar terminations)  
 tala...taḷa  
 thār (*kind*)...thār (although  
 not aspirated in Kanarese)  
 thār (*therefore*)...thār  
 ui<sup>a</sup>...voi<sup>a</sup>  
 uttar...utar  
 upkār *n.*...upkār *m.* (hence  
*Pl. Nom.* upkār, not  
 upkārañ)  
 vors...vārs  
 vorvi...vorviñ  
 yemkaṇḍ...yemkaṇḍ or yem-  
 kōṇḍ

*B. Particular Corrections*

*Errata*

P. 2, l. 7. farō  
 " " l. 10. short  
 " " l. 7, a f. this  
 " 4, l. 9, a f. m. n.  
 " 5, l. 12. hās-čeñ  
 " " l. 6. tai  
 " 10, l. 8. je

*Corrige*

farò.  
 closed.  
 this half vowel  
 m. n  
 hās-čeñ  
 thāiñ  
 ye

*Errata*

- P. 13, *l.* last. vonad, vondi  
 „ 14, *l.* 6. animate  
 „ „ *Para.* 6. hac  
 „ „ *l.* 22. There  
 „ „ *l.* 26. that that “gér”  
     is a corruption  
 „ „ *l.* 8. *a f.* bāpāvorvi  
 „ 15, *para.* 4, *l.* 4. Few  
     others govern the Dative  
     Singular Postpositions.  
 „ 15, *l.* 2, *a f.* if the mean-  
     ing is Plural  
 „ 20, *l.* 13. sobit=necessary  
 „ 21, *l.* 1. assā  
 „ 22, *l.* 4. dudiñ, -ñ  
 „ 25, *l.* 13, *a f.* dis assā  
 „ 26, *l.* 1. confrer  
 „ „ *l.* 2. kurouñ  
 „ 31, *l.* 6. sādāntz  
 „ 35, *throughout*, 4th  
 „ 37, *ll.* 7, 8. vāstu  
 „ 39, *l.* 17. Šesar  
 „ „ *l.* 4, *a f.* Indiānt  
 „ „ *l.* 3, *a f.* on the  
     Himalaya  
 „ 41, *last l.* yēkavorsā  
 „ 42, *para.* 4. kārkar  
 „ „ „ māli  
 „ 48, *l.* 11, *a f.* man  
 „ 50. *c.* balseñ  
 „ 51, *l.* 11, *a f.* Appendix etc.  
 „ 52, *last l.* kottepoñāñso  
 „ 53, *l.* 19. Kristāčēñ  
 „ 54, § 3. tāun

*Corrige*

- voñāt (*or* voñót), voñti  
 inanimate  
*hacc*  
 7. There  
 that “ger” is an abbreviation  
 bāpā vorviñ  
 Few others govern the Dative.  
 See Postpositions  
*omit these words*  
 sobit=nice  
 zāun assā  
 dudiñ, *n.*  
 dis zāun asā  
 confrère  
 kurou  
 sādānts (and so elsewhere)  
*read* 5th  
 vāstq  
 Sezār  
 Indient  
 on the Himalayas  
 yēka vārsā  
 karkar  
 mālie  
 men  
 balseñ  
 Part III.  
 khotēantso  
 Kristāčea  
*omit it*

*Errata*

- P. 54, l. 19. tāun .  
 „ 55, l. 10, *a f.* nilso  
 „ „ l. 8, „ ālduvo  
 „ 56, l. 9. Moje  
 „ „ l. 4, *a f.* Sezāričea  
 „ 57, No. 17. sotra  
 „ „ 26. sovis  
 „ „ 27. sattāvis  
 „ „ 29. yēkuṇtis  
 „ 58, last l. yeksāṣṭ  
 „ 59, l. 7, *a f.* so  
 „ „ l. 5, „ 26  
 „ 60, l. 2. can count  
 „ 64, l. 5. bokši  
 „ „ l. 9. kitleñ  
 „ „ l. 12, *a f.* assulo  
 „ „ l. 10, „ Pončisvea  
 „ 67, l. 3, *a f.* bhās  
 „ 68, l. 9. *libriceino*  
 „ „ l. 8, *a f.* rāuḷ (*m.*)  
 „ 76, l. 6. guṇāzo  
 „ 77, l. 5, *a f.* apṇānzo  
 „ 79, l. 22. irregularity  
 „ „ l. 6, *a f.* ei  
 „ 84, l. 4. adar=commit (*v.*)  
 „ „ l. 15. kāints nā  
 „ „ l. 21. bāpui. Tāso  
 „ 85, l. 6, *a f.* assā?  
 „ 86, l. 2. sārgārtāun  
 „ 87. *Imperfecte*

*Corrige.*

- thāun (and so elsewhere)  
 (var. tāun)  
 niltso (in Mar. not cerebral)  
 ālduvo  
 Mojeñ  
 Sezāryāčea  
 sātra  
 sāvis  
 satāvis  
*better:* yēkuṇēñtis  
 “uṇēñ” *should be always*  
*nasal.*  
 yeksāṣṭ (and so in the follow-  
 ing numbers)  
 sñ  
 21  
 cannot count  
 bogsi (and so elsewhere)  
 kitliñ  
 zāun assullo  
 Ponpončisvea  
 bhāś  
*libriccino*  
 rāuḷ (*n.*)  
 guṇātso  
 apṇāntso  
 irregularities  
 ai  
 adar=commit  
*better:* khaintsa-nāñ  
 bāpui: tātso  
 assā.  
 sārgār thāun  
*Imperfect*

*Errata*

*Corrige*

P. 90, l. 6, <i>a f.</i> assă	zată
" 93, l. 1. -ta	-tañ
" 95, l. 17. zăun	zăuñ
" 111, II. <i>nondormiebam</i>	<i>non dormiebam</i>
" " l. 5, <i>a f.</i> nid-nataleaon	nid-a-nataleaon
" 119, l. 9, <i>a f.</i> nidteteñ	nidteleñ
" 122, l. 12. This 16th	This 15th
" 123, l. 8. <i>erit</i>	<i>erat</i>
" " last l. be	become
" 126, l. 5. Art.	Chapt.
" 128, l. 10. lačil	laččil
" " l. 11. sār	bār sār
" " l. 14. game	ghame (var. game)
" 129, l. 3. paisāvānt	paśāvānt
" " l. 13. Koinča	Kāinča
" " l. 8-9, <i>a f.</i> Sākor	Sākār
" 130, l. 11. bog	bhog (var. bog)
" " l. 3, <i>a f.</i> vago	vāgo or vōgo
" 131, l. 6, <i>a f.</i> assāleañ	assāleañ
" " " " dileñ	dilleñ
" " l. 3, " moje	mozo
" 132, l. 2. mojān	amčeān
" " l. 11. poḍṇañ	poḍanañ
" " l. 3, <i>a f.</i> ai	āi
" " l. 2. por-tañ	portatāñ
" 133, l. 15. § 6.	§ 7.
" " l. 16. not Causative	non-causative
" 134, l. 14. suḍlo	suṭlo
" " l. 15. fuḍlo	fuṭlo
" " " suḍtā	suṭtā
" " l. 16. fuḍtā	fuṭtā
" 135, l. 10. to beat him	after having beaten him
" 144, § 8. Defective Verb	Defective Verbs
" 146, l. 6. aḍli	aḍli

## Errata

## Corrige

P. 148, l. 20. kaḍieso	kaḍetso
„ 150, l. 2, a f. tzārlo	sārlo
„ 151, l. 1. tintz	tinąts
„ „ l. 9. kăņeitoleānk	kăņeiteleānk
„ „ „ čit	čit
„ 152, l. 18. băuntapeñ	băuntăpiñ
„ „ l. 3, a f. emkaṇḍāntlo	yemkaṇḍāntlo
„ 154, l. 12, a f. vitzārnakāt	visarnakāt
„ 167, l. 10, a f. niškāl	niskāl
„ 170, l. 4, a f. boreñ	boroñ
„ 171, l. 6. as “at	“as at
„ „ l. 7. as the	as at the
„ 173, para. 9. “fit to do. .”	“fit to. .”
„ 175, l. 12, a f. kătār	kătār
„ 176, l. 10. Substantive	Substantive or Adjective
„ 178, l. 17, 18. that -un	that in -un
„ 184, l. 9. ě and z, into	č, and z into
„ 194, l. 19. dukhų	dukhų or dukkhų
„ 198, l. 13, a f. burgăčeā	burgeāčeā
„ 200, l. 4. thing	things
„ 206, l. 6, a f. javaṇāk	jeuṇāk
„ 209, l. 2, a f. of the gram- mar	of Grammar
„ 211, Exerc. l. 4. sāngnakā	sānganakā
„ 213, „ l. 3. sukoi	tsukāi
„ 214, l. 4. Kristāči	Kristāčeñ
„ „ l. 5. papsilā	papsilāñ
„ „ § 5, l. 3. distinction	perspicuity
„ 217, Exerc. l. 3. Dăṇparā	Daṇpār
„ 220, l. 10. mătṛų āuñ. . uleināñ	āuñ. . . uleināñ mătṛų
„ „ l. 14. beṭăitoloi	better: bheṭai
„ 222, Exercise, l. 5. sākōr	sākār
„ 223, last l. father	house

*Errata**Corrige*

<i>P.</i> 224, <i>l.</i> 14, <i>a f.</i> dis	dis-a
„ 227, <i>l.</i> 9. Postposition	Postpositions
„ 228, <i>l.</i> 19, 20. hurdle	screen
„ 233, <i>Exercise.</i> <i>l.</i> 2. tzälti	tsälto
„ 235, <i>l.</i> 14. lāsleño	lasleñ ò
„ 240, <i>l.</i> 8, <i>a f.</i> dhaqlā	dhaqlāñ
„ „ <i>l.</i> 2, <i>a f.</i> correspond	corresponds
„ 244, <i>last line.</i> “the date”	<i>add</i> “of months”
„ 251, <i>l.</i> 7. tuveñ	tuñ
„ 263, <i>l.</i> 13, <i>a f.</i> be	being
„ 269, <i>l.</i> 5. is	were
„ „ <i>l.</i> 10, <i>a f.</i> vāñčasonāñ	vāñtsatsonāñ
„ 275, <i>l.</i> 16. āuveñ	āuñ
„ „ <i>l.</i> 4, <i>a f.</i> as far it	as far as it
„ 279, <i>l.</i> 13. khālto astolo	khālto kello astolo
„ 280, <i>l.</i> 14, <i>a f.</i> “tuṭ	“suṭ
„ 283, <i>l.</i> 5, <i>a f.</i> poļeitats	poļeitāñts
„ 284, <i>l.</i> 11. ālsai	ālsai
„ „ <i>l.</i> 22. kātār	kātār
„ „ <i>l.</i> 3, <i>a f.</i> by a blow	by blowing
„ 286, <i>l.</i> 2. „ „	„ „
„ 294, <i>l.</i> 6. (As....)	(As to the insertion of “gi” see p. 241.)
„ 297, <i>l.</i> 3-4. is immediate- ly after	is after
„ 304, <i>l.</i> 1. tiņeñ	ti
„ 320, <i>l.</i> 4. viz.	is
„ 330, <i>l.</i> 10. beatā	beatāñ
„ 336, <i>para.</i> 7. <i>cum</i>	<i>cum</i>
„ 348, <i>v.</i> 16. <sup>1)</sup>	<i>omit</i> <sup>1)</sup>
„ 349, <i>v.</i> 21, <i>l.</i> 1. ratzlo	ratsleo
„ 351, <i>v.</i> 31, <i>l.</i> 5. sovo	sāvo
„ 355, <i>v.</i> 21, <i>l.</i> 3. boreantli	borintli
„ 358, <i>v.</i> 13, <i>l.</i> 3. kelāiñ	keleiñ

*Errata**Corrige*

<i>P.</i> 358, <i>v.</i> 13, <i>l.</i> 5. foteiliñ	foteilenñ
„ 364, <i>v.</i> 28, <i>ll.</i> 3. 5. -tso-	-či-
„ 369, <i>v.</i> 15, <i>l.</i> 1. astiañ	astiñ
„ 369, <i>v.</i> 19. găt	ghăt (var. găt)
„ 377, <i>v.</i> 20, <i>l.</i> 3. dusreăčeă	dusrečea
„ 378, <i>v.</i> 1. tujea...sămpa- dlăi	omit il
„ „ <i>v.</i> 2, <i>l.</i> 4. vortautaloi	vortauloi
„ 385, <i>v.</i> 20, <i>l.</i> 3. zatăt	zată
„ 396, <i>l.</i> 16. this closed	*this nearly closed
„ 409, <i>l.</i> 20. the	a
„ 415, <i>l.</i> 10, <i>a f.</i> had	has

*N. B.* 1. On page 432, line 2, *a f.* instead of „ „ *l.* 6, read: „ 7, *l.* 4, *a f.*

2. *a f.* means that the pages must be counted from the bottom to the top.

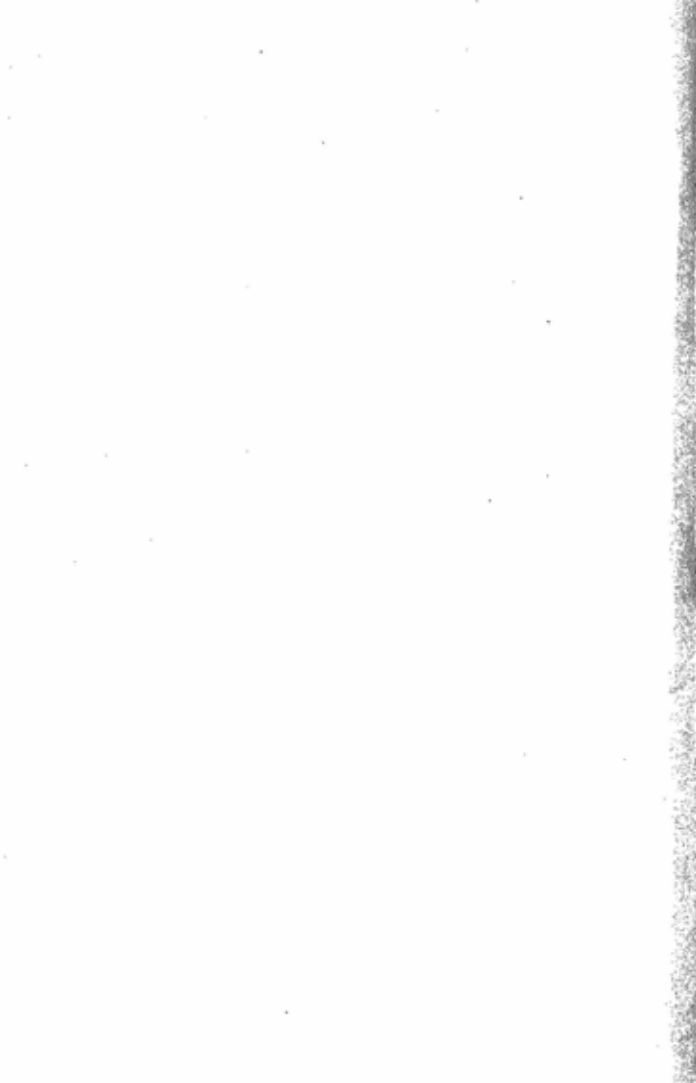
3. “var.” means variety (of pronunciation). The pronunciation within brackets seems to be less correct, although perhaps more common than the other.

The kind reader can make by himself some other little corrections, *if there be any more*, either with the aid of the rules laid down in Grammar, or with his own good judgment. The Kanarese text of the Bible has not been corrected at all; for, the middle column is mostly, a sufficient help for what little mistakes there may be: see however what is said about this point in the Preface. Generally, the manner of writing in the fourth part is more correct than that of the other parts; because then I had made up my mind to pay some attention also to spelling. In making the above corrections I tried to follow the common pronunciation; consequently I have written some words differently from the similar Mahrätti words (see

p. 396); yet as I do not pretend to know perfectly the common pronunciation, it may be that some corrections are the expression of a peculiar pronunciation, not of the common one, notwithstanding my efforts to distinguish one from the other. In this case, *i.e.* if there is a variety among the natives themselves, I would rather follow the manner which agrees more with Mahrātti. Accordingly, some words, especially those which deviate from the Mahrātti may be found later on as needful of correction. But the reader in his good sense will understand that in the present state of Konkani it is thoroughly impossible to be perfectly accurate in these niceties, if it is difficult, not to say impossible, to be quite accurate in the most essential points. Hence I omit, out of many, some other more prominent remarks which I had to make about some points; we must be content with what we have until the Konkani language has reached a more settled state.







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